

The “Cry”

***HERALDING the impending
RETURN of CHRIST
for HIS CHURCH***

A. E. Ware

THE CRY

The Cry

by

A. E. WARE

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THE PREFACE

Beloved people of God and fellow citizens of Heaven the facts and figures from Holy Scripture set forth in "THE CRY" establish that we, who are members of Christ's body the Church, are now living in the last months of our life on the earth prior to our translation to Heaven, following the Second Advent of our Lord Jesus Christ when He comes as the Bridegroom of the Parable of the Ten Virgins for His Bride the Church.

We fully realize the extreme solemnity of such an affirmation, and would under no conditions make it, were it not that we have no option since we know that the facts we shall set forth have evidently been revealed for the purpose of effecting the uprising of the Ten Virgins who represent Religious Christendom as a whole.

It is self-evident from the Parable of Matthew xxv that our Lord and Saviour could not possibly come as the Bridegroom until that uprising has taken place. Furthermore, it is perfectly obvious that this uprising is to be brought about by the publication of the time of the Bridegroom's arrival, this being supported by evidence which leaves no one in any doubt on the matter.

We feel obliged at once to state that our Lord's words in His Olivet discourse in Matthew xxiv: "but of that day and hour knoweth no man . . . but My Father only", as the context states, refer solely to His coming in Glory to judge the world, which is His Third Advent, and have nothing whatever to do with His Second Advent, the date of which, as we have just shown, is to be known to all Christendom.

The failure to discern this fact and to distinguish between the coming of Christ for His Church and His Coming seven years later to deliver Israel in her extremity has been, and is at present, the cause of the most grievous confusion, which has done despite to the whole subject of our Blessed Lord's appearing "the second time".

It will not surprise any spiritually-minded Christian to learn that God our Father has interposed at this end of the age to restore an understanding of the Scriptures, such as was the

precious possession of believers in the days of the Apostles. In Isaiah lviii our Lord is referred to as "The Repairer of the breach, The Restorer of paths to dwell in". "THE CRY" reveals that our Lord has acted in this capacity towards His Church in many spheres of Divine Truth. Notably is this the case in relation to the Christian ordinances and the manner of the Second Advent of Christ.

As regards the ordinances, all will know that the Memorial Supper, the Death and Resurrection of Christ, and Pentecost were originally kept by the Church on the true solar anniversaries of their dates in the year A.D. 33, when our Lord was crucified. These dates must have been lost to the Church with the departure of the Apostles, and in A.D. 325, at the Council of Nicaea held by the Emperor Constantine, the present system of dating these Ordinances was inaugurated.

The fact is clear that God with His foreknowledge of the Church's apostasy had deliberately concealed in the Gospels the dates by which these anniversaries were to be kept, and this in such a way that they could not be discovered until the end of the age, when He would allow some among His people to learn the profound secret without which the knowledge of the true dates in A.D. 33 could not possibly be recovered. The secret to which we refer and which we record in "THE CRY" is no other than that God wrought a change in Time while our Lord Jesus was in death by causing the moon to cease for TWO WHOLE DAYS in its revolution around the earth. With this knowledge it has therefore been possible to again learn the actual days and dates of our Lord's Passion, His Resurrection and Pentecost, so that in 1970 those who wish to honour our Lord may be able to do so by keeping these anniversaries on their true dates in the weeks immediately preceding His Appearing; and this for the first time since the days of the Apostles. This subject is fully dealt with in various sections of "THE CRY".

As our Blessed Lord is about to accomplish His Second Advent, coming as a Bridegroom for His Bride the Church, it is of the first importance that all believers, that is the members of His Body, should perfectly understand the order of events at His Appearing. To do this it is necessary to understand the types in Leviticus xxiii, which is the charter by which the Christian Church keeps Good Friday, Easter and Pentecost.

All know that our Lord ascended after a resurrection Ministry lasting forty days, and that during the succeeding nine days there was no Divine Person on the earth. It has now become manifest from this type that our Lord is to descend on the anniversary of His Ascension in order to complete with His Church the as yet unfulfilled NINE DAYS to that day of Pentecost on which the type must be fulfilled by the Church's Ascent by translation into Heaven, led by Christ its Head who is Himself the Antitype of the Levitical offerings required by the Law on the Day of Pentecost. "THE CRY", therefore, with the full authority of Holy Writ, establishes the stupendous and most blessed fact that following our Lord's Descent to the earth next June 11th, He will remain with His Church for nine days making appearances exactly as He did in the forty days after His Resurrection to such of His members as He chooses, and wheresoever on the earth they may dwell. The subject of the Coming of Christ is fully dealt with in Chapter Five of "THE CRY", which is its paramount objective.

Another subject of the greatest importance which has been recovered is the origin in the Book of the Acts of the Church which is the Body of Christ. This was made possible by a perfect understanding of the chronology, which, as we fully explain in Chapter Three, reveals that the Body of Christ was mystically conceived during a "gestation" era of 280 months between Pentecost A.D. 36 and Pentecost A.D. 59, when it came to the birth on the occasion of St. Paul's visit to the Jewish Church at Jerusalem, as recorded in Acts xx and xxi. From this we learnt that the Body of Christ, like its Head, was mystically conceived and born of the believing Jewish Remnant.

The significant and glorious fact has now also come to light that the period of the Church's sojourn on earth, from its birth in A.D. 59 to its translation to Heaven in 1970, is patterned on the time features of the death and resurrection of Christ its Head. Furthermore, to learn this it was first necessary to know the exact days and hours that our Blessed Redeemer was absent from His body in death.

The transitional nature of the period of time covered by the Book of Acts has come vividly to light by manifestation of the fact that neither the Jerusalem Kingdom Church nor any of the churches in Palestine, were ever a part of the Church which

is the Body of Christ, to which the Twelve Apostles formed the foundation, never being a part of the superstructure, but having an exclusively Kingdom calling. All this we fully explain in Chapter Three which is entitled "The Unveiled Mystery of the Church".

It will come as a very great surprise to many to learn that the "Midnight Cry" of the Parable of Matthew xxv was sounded on May 2nd in the year 1933 by the writer and his associates. That there was then no uprising in Religious Christendom to come forth and meet the Lord calls for serious explanation, and this will be found in Chapter Two in which the immense significance of the date of June 12th, 1933, is unfolded as one of the greatest turning-points in human history.

This book was originally written in relation to the year 1968, when our Lord revealed through the Scriptures that His Coming would not be until 1970; this meant that much of it would have to be rewritten, and this has been done but not without arduous labour, the writer's sight for reading having in the meanwhile failed. Faithful associates have done their utmost to prevent errors or inconsistencies, but we fear some such may have crept in, and for this we humbly apologize.

The facts set forth in "THE CRY" have been gleaned over a period of 37 years, during which our Lord Jesus Christ has revealed Himself in our hearts as the Day Star, which appellation in the Greek means Light-bringer. That He would make such an appearing to those on the watch, the Apostle Peter makes clear in chapter one of his Second Epistle.

We seek the indulgence and grace of our fellow-believers, not to mention the mercy of God, if in any degree in this onerous task we have failed in our presentation of the precious Truths of the Word of God touched upon, or if we have failed in the slightest degree to rightly divide the Word of Truth. Our confidence, however, is that as all true believers are indwelt by the Holy Spirit of Truth their dependence may be upon Him, and not upon their own ability to pass judgment upon the great number of facts in "THE CRY" which run directly contrary to age-long traditions.

May all who love our Saviour and Bridegroom in sincerity respond to the summons "Come ye forth to meet Him" at whatever cost, and so "not be ashamed before Him at His Coming".

FOREWORD BY THE AUTHOR

“THE CRY” in essence demonstrates to its final analysis the truth of St. Paul’s assertion to the Athenians that “God that made the world...hath determined the TIMES before appointed”; as also of his statement in his Ephesian letter that the Kingdom is “the dispensation of the fulness of TIMES”.

Chronology is the science by which TIME is measured and expressed, and by which events are given their true dates.

The writer, after forty years of research with several associates, has proved beyond any possibility of refutation, that the Bible contains an absolutely faultless and astronomically perfect chronology which without a break traces the course of the SEVEN THOUSAND SOLAR YEARS of human history from the first “evening and morning” of Genesis i, to the end of the Messianic Kingdom and the bringing in of the New Heavens and New Earth named in Revelation xxi and 2 Peter iii.

In view of the extremely solemn nature of the facts which these pages will set forth, and because of the obvious futility of making such an affirmation as the above if it were not true, and in spite of the fact that it is universally held by the Professing Christian Church that the Bible does not contain a coherent chronological record, the reader is asked to accept the writer’s word or at the least to suspend judgment pending the presentation of the facts. This request is made because numerous dates will be quoted, every one of which has been proved accurate by the Bible’s scientific recording of TIME and dating of events in Sacred History. An exact reproduction of this record of time may be seen in a work by the writer, particulars of which will be found at the end of this book.

It will be a subject of rejoicing by all who own Jesus Christ as Saviour and Lord to learn that the Gospels have now also yielded up their long concealed but faultless record of every day and hour in our Saviour’s earthly pathway between the Annunciation to the Virgin Mary and His Ascension into Heaven, by which every major event including His birth, His death and His resurrection has received its true date for the first time since the departure of the Apostles and their immediate suc-

cessors. All this has also been recorded in a considerable volume, particulars of which will likewise be found at the end of this book and which, like the above, is not sold for profit.

If the reader is alarmed at what to many will appear to be an outrageous claim in the sphere of Biblical research, let him recall the occasion when Our Lord rejoiced in spirit and gave thanks to His Father because He had "hid these things from the wise and prudent and . . . revealed them unto babes"—Our Lord's disciples being "babes" in scholastic or theological attainment but adults in faith.

Again, is anyone so naïve as to imagine that the Author of the Bible would employ anyone associated directly or indirectly with Apostate Religious Christendom to unveil the TIME MYSTERIES of His Word seeing that one great section of the same has for 1,500 years buried the Bible beneath a mass of superstitious traditions, thus making the Word of God of none effect for tens of millions of its devotees; while the other great section has torn the Bible to shreds for its dupes by a fictitious criticism which, being demon-inspired, has been efficacious in turning away millions from the soul-saving and life-giving power of the Gospel of Jesus Christ.

Where then, it will be asked, do the writer and his associates stand if they totally disown any association either with a medieval and idolatrous Catholicism or a modern rationalistic Protestantism which has ceased to protest save against the Bible's own claim to be the verbally inspired Word of God, the very doctrine which the Spirit-guided Reformers accepted as the rock-foundation of all their protests against the iniquitous claims and practices of Rome and which now, though unchanged, they are willing to condone in order to form a part of a World Church in the vain hope of not being swept out of existence by the rapid advance of a politically inspired materialistic infidelity?

The answer to this question is that we are numbered among the rapidly increasing body of "outsiders", who for inspiration have gone back, not four hundred years but nineteen hundred years to the Divine Original in Christianity, when neither Sectarianism nor Clericalism had raised up their divisive heads by which to deny the unity of the Body of Christ and to wreck the essentially basic principle of the priesthood of all believers,

by dividing them into two classes termed "clergy" and "laity"—a state hateful to Our Lord and branded by Him in Revelation ii both as "the deeds" and "the doctrines" of the Nicolaitanes.

Did not Our Lord as the Shepherd of Israel lead His flock—the believing Remnant—out of the camp of Pharisaic and Sadducean Judaism? Verily He did. Therefore no one should be surprised if, having rejected organised Religious Christendom *in toto* as His witness in the earth on a given date in the year 1933 (as we shall later demonstrate), Our Lord should summon the faithful to come forth unto Him "without the camp" even though this means "bearing His reproach"; for how could one be faithful to Him and still abide in that which He has spued out of His mouth and abandoned to judgment?

"THE CRY", we believe, is purposed of God to herald the coming of Our Lord as the Bridegroom by revealing from the Scriptures THE TIME appointed for His arrival as such. The Parable of the Ten Virgins in Matthew xxv, however, informs us that the "cry", which is raised from outside the camp, is accompanied by the urgent summons to believers in the camp "Come ye forth to meet Him". This indicates that by the time Our Lord actually arrives in our midst all those with the Holy Spirit (the "oil") will have responded and become "outsiders" like Himself. These are they which go in with Him to the marriage and thus eternally become "insiders".

We may confidently assert that from now onward Our Lord Jesus will fulfil the significant action foretold by Him in the address to Philadelphia, when He declared:

"Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee."
(Revelation iii. 9)

The Jews are the elect Nation and Our Lord here uses the term "Jews" to signify that there will be those in Christendom who falsely claim to be the people of God. Without doubt He foresaw the spread of the groundless theory called "Apostolic Succession" and the false claims of those using it to practice a form of Judaised Christianity in order to gain power over the masses, not to mention wealth. The Bible, as we will explain in

due course, explodes this myth by which for hundreds of years men have exalted themselves above their fellows by the creation of gigantic pseudo-priesthoods, ludicrously garbed for the purpose if judged according to New Testament standards.

The very last thing that we would wish to do is inadvertently to disturb the faith of any true believer in Our Lord Jesus Christ who, like the majority, is a member of one or other of the multitudinous sects composing Religious Christendom; for all such in spite of their sectarian associations are as truly members of the Church which is the body of Christ as any, since all true believers on confession of their faith have been baptized by Our Lord with the Holy Spirit "into one body, whether they be Jews or Gentiles . . . and have all been made to drink into one Spirit" (1 Corinthians xii. 12, 13). In the appropriate section of this work, this aspect will be fully dealt with from the Holy Scriptures, which leave no one in any doubt as to what constitutes membership of the Church to whom and for whom Our Lord is about to descend from Heaven "the second time" (Hebrews ix. 28).

We dare not apologize or relent if we are accused of making a too wholesale denunciation of the Professing Church as its apostate state is precisely that which was foretold by the Apostles Peter, Paul, John and Jude. Neither is there any remedy offered in the Bible for apostasy save judgment and total extinction, as in the case of the Flood and the destruction of Sodom and Gomorrah, both of which Our Lord Himself named as typical of the destruction of Religious and Political Christendom (see Luke xvii, 26-30).

We must now make another affirmation of solemn significance which the Bible fully authorizes for the present time. When in the year 1933 Our Lord acted judicially in His total rejection of Religious Christendom (a subject yet to be dealt with) He turned from everything corporate that bears His Name to individual disciples or groups of such acting together in any form of non-sectarian service, whom He now exclusively recognizes as His witnesses on the earth. Two Scriptures make this fact quite unassailable and these we must quote in full.

In His Address to the Laodiceans in Revelation iii after announcing that He would ultimately have to spue the lukewarm Professing Church out of His mouth, thus dissociating

Himself from its false witness and works, Our Lord declares as one "outside the camp":

"Behold, I stand at the door, and knock: if ANY MAN hear my voice, and open the door, I will come in TO HIM, and will sup with him, and he with me."
(Revelation iii. 20)

Again, St. Paul's Second Epistle to Timothy is prophetic, as he opens chapter iii with these words: "This know also, that in the last days perilous times shall come" when "men of corrupt minds, reprobate concerning the faith" and "having a form of godliness, but denying the power thereof" shall fill the religious scene (*vide* the frequent blasphemies of present-day religious leaders). In the same context the Apostle affirms that despite the apostasy of Christendom "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, let everyone that nameth the Name of the Lord depart from iniquity", that is from association with those for instance who deny that the Bible is the infallible word of God, the Virgin birth of Our Lord or that man is a direct creation of God, etc., etc.

The Apostle then likens Religious Christendom to "a great house" in which there are vessels, that is people, "some to honour, and some to dishonour". He then proceeds as follows:

"IF A MAN therefore purge himself from these (i.e. vessels unto dishonour), he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."
(2 Timothy ii. 19-21)

We have been obliged to quote these Scriptures in order to reveal that the end of the age having come Our Lord has reverted to addressing individual disciples, or non-sectarian groups of such, to the total exclusion of everything corporate on the earth that bears His Name; as all such "things" are not and never have been a part of the mystical Body of Christ, though truly believing individuals in them are, of course, members of Christ and His Church ("The Lord knoweth them that are His").

If, therefore, in these pages the Voice of "the Great Shepherd of the sheep" may in any measure be heard speaking through the Scriptures then let all know of a surety that it is individual

disciples He is addressing and this in anticipation of His certain imminent appearing in our midst. This appearance of Our Lord is as the Bridegroom of Matthew xxv which is His Second Advent and which the Bible sharply distinguishes from His Third Advent when He comes at the end of the seven years of Apocalyptic Judgments in power and glory to overthrow His enemies and to establish His millennial Kingdom over the earth. (Compare 1 Thessalonians iv, 16, 17 and 2 Thessalonians i, 7-9).

When all the facts from the Bible are taken into account, it becomes self-evident that when at His Second Advent Our Lord descends to the earth for His Church He will remain for nine days—the period needed to complete with the forty days the seven weeks or 49 days from His resurrection to that Day of Pentecost on which, according to the Levitical type (chapter xxiii) the Church must be translated. Thus the Bible reveals that the interval between Our Lord's ascent into Heaven and His descent from Heaven is a chronological hiatus or suspension of the type, such as is common throughout the Bible.

The manner of the Second Advent will form the subject of an important section of this work even as its main thesis is to prove from the Holy Scriptures the time of its occurrence. The Parable of the Ten Virgins makes it certain beyond dispute that before Our Lord descends all Christendom will know the TIME, otherwise why should the Ten Virgins ALL arise and trim their lamps of profession in preparation? At the present moment the whole Christian Profession, apart from a minute minority, is indulging in Christ-dishonouring slumbers as regards the now impending return of Our blessed Lord for His bride, "the Church of the Firstborn". If this were not so it would be an obvious proof that this is not the season of His Second Appearing.

* * * * *

The subject of another important section of this work will be "The Recall of Believers to the Divine original in Christianity". All should know that there is an urgent need before Our Lord appears for His Church to repair the unavoidable and age-long breach between the present-day practice of the Ordinances and that which obtained in the Apostolic era. Now that our Heavenly Father has been pleased to restore to His Church the

knowledge of the actual dates (deliberately concealed hitherto) of the Lord's death and resurrection upon which the annual celebration of the Memorial Supper, the Resurrection and Pentecost were based, the Church in these matters must again obey the Scriptures which positively require that in each case these ordinances be kept on the solar anniversaries of their dates in A.D. 33—these we will give in due course.

To solve the vexed problem of the length of time Our Lord was "in the heart of the earth" it became necessary for God to restore by revelation the fact that for two whole days from Friday midnight to Sunday midnight, when Our Lord arose in fulfilment of His three separate affirmations on the subject, *the moon ceased in its revolution around the earth* because God refused to allow Sacred TIME, which is lunar, to be reckoned when His beloved Son's body lay untenanted in its rock-hewn sepulchre. (No one ever does count time to a deceased person.) Apart from the revelation of this deeply concealed lunar phenomenon it would have been impossible, as now, to have obtained the true age of the moon (by which all Israel's Feasts were appointed) for any date between Genesis and Revelation. Astronomy perfectly confirms this phenomenon which demands the correction of all lunar tables prior to the lunation which began in April A.D. 33. How truly did Daniel declare "There is a God in Heaven that revealeth secrets" as also that "He changeth the times and the seasons" (Daniel ii, 21, 28). In the days of Joshua and of Isaiah other changes in time were wrought by God (Joshua x, 12, 13; Isaiah xxxviii. 7, 8).

We have mentioned this subject now because the whole of the chronology of the Bible is fundamentally related to the time factors of the death and resurrection of our Lord Jesus Christ—the event which is central to all human history. Furthermore, the Bible reveals that these time factors have a positive typical significance for the Church, which is the body of Christ, in establishing the length of its sojourn in the sphere of death and therefore also of the time of its resurrection at the Second Advent of Christ, now impending.

* * * * *

We dare not detain the reader in order to refer to the state of the world—Religious and Political—save to note that Satan,

with his hordes of evil spirits, has for long been rushing humanity forward into the exact evils that prevailed before the Flood when Religious corruption and Political violence filled the earth and compelled God to intervene with a terrific and almost total obliteration of that civilization. With the departure of the Church to Heaven there will at once arise out of the abyss a man formerly here, who will become the last "King of Babylon" and who, as Satan's monarch, will combine in his person all that is evil in religious corruption and political violence. This man will be ANTICHRIST whose doom is foretold and with it the doom of the present civilization at the Third Advent of Christ. (See 2 Thessalonians ii and Revelation xiii; xvii and xix. 20.)

At the same time we are witnessing the mighty power of God's Holy Spirit in adding to the number of the Redeemed by a massive spread of the good tidings of salvation through faith in the Person and work of Our Lord Jesus Christ. By both great and small Gospel campaigns, and notably so by extensive use of world-wide wireless systems, every part of the earth is being reached with the Gospel message; and this surely is a mighty token of the grace of God in the light of the now imminent shutting of the door of mercy by the Master of the House. In addition also to these Gospel activities which, incidentally, will receive a new impetus when it becomes known that Our Lord is about to return for His Church, the Holy Spirit is active all over the earth in bestowing the supernatural sign gifts such as have not been witnessed since the Apostolic era. This is another sign of the end because it is none other than the promised "latter rain" which is to precede the return of Christ as stated in James v. It is also the antitype of the second gushing forth of the waters from the Smitten Rock, which preceded Israel's entry into the Promised Land after the forty years in the wilderness. (See Numbers xx. 11 and 1 Corinthians x.)

* * * * *

As we said at the beginning of this Foreword, "THE CRY" is essentially a treatise on the Chronology of the Bible by which all its ages and dispensations are measured. Every purpose of God is at an appointed time—a fact perfectly illustrated by the following statement concerning the birth of Our Lord Jesus Christ "When the fulness of the time was come, God sent forth

His Son, made of a woman, made under the law" (Galatians iv. 4).

The issue before the Church since the year 1914, when the First World War broke out, has been a chronological one because the world then entered a brief Transitional Era of 71 years to 1985 during which every chronological time prophecy has been or will be fulfilled. Unknown to the Church, for reasons which we will explain in our opening chapters, no less than 20 of the Bible's chronological eras had run their course to the day when in 1948 the State of Israel came into being in fulfilment of scores of the Bible's prophecies.

This Dispensation, like all others, has a predetermined duration, the length of which the Bible makes perfectly clear—a fact we will later proceed to demonstrate in the assured belief that all Christendom is to know the time of the Second Advent of Our Lord Jesus Christ with which it ends, otherwise it would not have been written:

"Then all those virgins arose, and trimmed their lamps"

and this in respose to the Cry at midnight:

"Behold, the Bridegroom! Come ye forth to meet Him."

(Matthew xxv, 1-13 R.V.)

THE CHRONOLOGY OF THE WORLD AND THE CHRONOLOGY OF REDEMPTION

THIS CHART FORMS A PART OF "THE SUMMARY OF TIME"
WHICH IS PAPER FOUR OF "THE WORLD IN LIQUIDATION"

SECLAR CHRONOLOGY EVENTS OR EPOCHS REDEMPTION CHRONOLOGY

SOLAR YEARS B.C.	YEARS OF SCRIP- TURE	EVENTS OR EPOCHS		TIME RECK- ONED	YEARS OF RE- DEMPT- TION	YEARS OF JUB- ILE
4075		THE CREATION (March 4th-9th)		47d.		
4028	48	FALL OF ADAM AND EVE (April 19th)		48	48	
3996	82	BIRTH OF ABEL AT 1st JUBILE		YEARS	82	
3949	130	DEATH OF ABEL (33½ years old)		48	82	
		BIRTH OF SETH (after 48½ years)				
2470	1656	THE FLOOD		147d.	1608	
		Gen. VII.				
2129	2008	THE BIRTH OF ABRAM			1960	40th
2056	2083	ABRAM ENTERS CANAAN			2035	
2047	2093	ABRAM MARRIES HAGAR			2045	
		BIRTH OF ISAAC-2109TH		YEARS		490
2032	2108	YEAR " XXI.		15	2045	
1639	2513	THE EXODUS OF ISRAEL		4d.	2450	50th
1599	2553	ISRAEL ENTERS CANAAN			2490	
1592	2560	DIVISION OF THE LAND		YEARS	2497	
1564	2588	1st Servitude ends		8	2517	
1506	2646	2nd " "		18	2557	480
1406	2746	3rd " "		20	2637	YEARS
1359	2793	4th " "		7	2677	of
1253	2899	5th " "		18	2765	490
1182	2970	6th " "		40	2796	YEARS
		TIME OF SAMUEL BEGINS				1 Kgs.
1142	3010	7th Servitude ends		20	2836	VI. 1.
1122	3030	SAUL'S REIGN BEGINS			2846	
1112	3040	SAUL'S 2ND YEAR			2848	
1110	3042	DAVID'S REIGN BEGINS			2850	
300	3250	THE BIRTH OF JESUS				1953
						YEARS

THE

SIX

THE

SIX

THOUSAND

(SECLAR)

YEARS

OF

HISTORY	Ezek. IV.	992 720	3160 3432	SOLOMON'S REIGN ENDS IK.gs. XI. CAPTIVITY OF ISRAEL IIGs. XVIII	2966 3238	490 YEARS		JUBILEE YEARS
FROM		606 588 536	3546 3564 3616	JUDAH'S CAPTIVITY—70 Years Jer. XXV. JERUSALEM BESIEGED Ezek. XXIV. CYRUS' RESTORATION DECREE Ezra I.	3352 3352	70		(SACRED)
THE		458 409	3694 3743	NEHEMIAH REBUILDS JERUSALEM JERUSALEM RESTORED (after 49 years— see Dan.IX.25)	3430 3479	70th		
CREATION	OR 2520 YEARS	B.C. A.D.	4152 4177	BIRTH OF JESUS CHRIST— —Friday, October 29th TESTIMONY OF JOHN THE BAPTIST Luke II.	3888th	483 YEARS		
OF		26	4177	THE 3½ YEARS MINISTRY OF JOHN ENDS WITH BAPTISM OF JESUS	3913	THE CANCELLED 7 YEARS		YEARS
ADAM		26	4177	THE 3½ YEARS MINISTRY OF JESUS		"		
TO		29	4180	CHRIST OPENS—Nov. 26th		"		
		33	4184	CRUCIFIXION OF CHRIST—May 1st THE RESURRECTION—May 4th	(3920)	(80th Jubile not reckoned)		OF
JUNE 12TH		33	4184	THE ASCENSION—June 13th PENTECOST IN JERUSALEM—June 22nd	3913	A.D.33 Oct. 12th		
A.D.1933	THE "SEVEN TIMES"	36	4187	"THE TIMES OF THE GENTILES" BEGIN—Oct. 12th PENTECOST IN CAESAREA Acts X.	3916	1960 YEARS & 40 JUBILEE YEARS		REDEMPTION
		70	4222	DESTRUCTION OF JERUSALEM	3951	2000 BIBLE YEARS		
		1917	6128	BALFOUR DECLARATION—JEWISH RESTORATION DECREE	5857			
		1923 1933	6134 6144	PALESTINE MANDATE CONFIRMED JUNE 12TH—6000 YEARS END	5863 5873			
				THE CONSUMMATION OF THE AGE An unreckoned interval precedes the opening of the Millennial Kingdom of our Lord Jesus Christ				
				THE APOCALYPTIC ERA OF 7 YEARS OF JUDGMENT REPLACES THE CAN- CELLED 7 YEARS, A.D.26 TO 33, AND COMPLETES REDEMPTION CHRONO- LOGY AND THE "SEVEN TIMES".	5873	7 YEARS		
					5880	120th		

THIS CHART IS AN ABRIDGMENT OF A LARGER CHART (42 x 24 INCHES) BY THE SAME AUTHORS, ENTITLED
"THE CHRONOLOGY OF THE WORLD".

CHAPTER ONE

ON "KNOWING THE TIME"

(Romans xiii. 11)

HOW THE BIBLE REVEALS BOTH THE TIME AND THE MANNER OF OUR LORD'S IMPENDING DESCENT TO THE EARTH FOR HIS CHURCH AS THE BRIDEGROOM OF MATTHEW XXV

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day shall overtake you as a thief." (St. Paul in I Thessalonians v, 1-4)

PART I

It will remove a great deal of the confusion that exists on the subject of our Lord's return for His Church if the simple and quite irrefutable fact is faced that in the Parable of the Ten Virgins in Matthew xxv He asserted that, immediately prior to His appearing as the Bridegroom, all Religious Christendom as represented by the ten virgins would rise and trim their lamps in preparation for His arrival. This would result from an awakening "Cry" announcing the time when He would arrive.

It is manifest that Religious Christendom has never yet risen up to prepare for Christ's return; but it will become equally manifest to all who pay heed to the facts and figures from Holy Scripture that we shall set forth in these pages that she must be about to do so since they establish without question that our blessed Lord will descend from Heaven for His Church in the year 1970, and this on the anniversary of His Ascension.

It was on this occasion in A.D. 33 that two heavenly messengers declared: "this same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven". (See Acts i, 11.)

THE SECOND ADVENT OF CHRIST

Our duty to God and to our fellow-believers is to set forth exactly what Scripture reveals as to Christ's impending Second Advent and to leave utterly alone the views of men and their "schools" of prophecy as it is through these that Christians today find themselves in such dishonouring confusion. Let no one think for a moment that the Scriptures are not clear, or that the Holy Ghost who is the Spirit of Truth has failed "to show . . . things to come" as promised by our Lord; far be the thought.

It has pleased God perfectly to reveal from the Bible the order of events and their dates in the coming fifteen years leading to the final establishment of Christ's Kingdom in the year 1985. We shall give these dates when reviewing this order of events.

The Bible makes it crystal clear that two Advents of Christ are about to take place, the first of these is in 1970 when He comes for His Church—that is the Church which is His mystical body, and the subject of Chapter Three of "THE CRY".

This coming of Christ is stated to be His Second as we read in Hebrews ix, 26, 28: "Now once in the end of the world (ages) hath He appeared to put away sin by the sacrifice of Himself . . . and unto them that look (wait long) for Him shall He appear the second time without (apart from) sin unto salvation".

This second coming of Christ and all the related Scriptures are set forth in Chapter Five so we shall not quote them here but would point out that this "coming" of the Lord is defined in detail by St. Paul in his first Thessalonian Epistle, Chapter iv, verses 13 to the end. In this account, to which he attaches our Lord's Name, he declares: "the Lord Himself shall descend from Heaven with a shout . . . the dead in Christ shall rise first: then [lit: afterward] we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

Further important confirmatory details relating to Christ's second coming will be found in St. Paul's First Letter to the Corinthians in Chapter xv verses 52 to 54; and also in Philipians iii, 20, 21.

It has been held by many for the past hundred years or more that when our Lord descends for His Church, He will only come "in the air" over the earth, whither the whole Church is ultimately to meet Him. But this wholly false notion takes no account of the fact that between our Lord's descent and the catching up of those "which are alive and remain" there is a defined interval of time otherwise the word "first" in I Thessalonians iv would be meaningless or even deceptive. Furthermore, the many solemn injunctions to believers as to what their state should be when our Lord descends to the earth, as He is going to do, would be meaningless if when we first meet Him it is to be "in the air" with our bodies "changed" into bodies "like unto His own body of Glory".

We deal with this subject fully in Chapter Five, but we must here state that the Bible makes it certain that our Lord Jesus, not only descends to the earth in 1970, but will remain for NINE DAYS to complete, with the Forty Days after His resurrection, the nine days needed to reach the Day of Pentecost; the Levitical type of the Fifty Days having been suspended by God after Christ had ascended into Heaven. (See Leviticus xxiii.)

As stated, we have given the full facts from Holy Scripture in Chapter Five, but may it be faced that once again, as in the Forty Days, the Risen and Glorified Christ is to be present on the earth but, as previously, only to reveal Himself to those who know Him as Saviour, Redeemer and Lord of their lives.

It will be asked how we learnt that Christ's Second Advent will be in 1970? The answer is that Christ's mystical body, the Church, has its own chronology and this we have set forth in detail in a section of "THE CRY" headed "Important Chronological Supplement to Chapter III". We must, however, here state that the length of time the Church sojourns in the earth has been determined by God according to the length of time Christ, its Head, was "in the heart of the earth". This, as we fully explain, was for Two Days and Nine Hours, that is from 3 p.m. on Friday, May 1st, to Midnight on Sunday, May 3rd. This period is expressed symbolically for the Church as two thousand lunar years and nine solar years. Measured on this principle there are two such eras both of which terminate in the year 1970, as we fully explain with diagrams. To learn these facts required a gracious revelation on God's part.

THE THIRD ADVENT OF CHRIST

“Behold, He cometh with clouds; . . . and they also that pierced Him: and all kindreds of the earth shall wail because of Him.”
(Revelation 1, 7)

We have considered the Scriptures which directly and exclusively refer to Christ's Second Advent when He comes as Bridegroom for His Bride, the Church. The above quotation refers to His coming in power and great glory to judge the nations and establish His Kingdom by power, with restored and repentant Israel as its nucleus.

This should always be referred to as His “Third” Advent which, in fact, according to Scripture, it is.

For other descriptions of Christ's Third Advent refer to II Thessalonians Chapter i, where He is spoken of as coming “in flaming fire taking vengeance” on His rejectors, and in Revelation xix where He is spoken of as coming with the armies of Heaven to smite the nations with a “two-edged sword” as preliminary to the setting up of His Millennial Kingdom. This will be in 1978 following the seven years of Apocalyptic Judgments which will begin in 1971.

It will at once be seen that between Christ's Second Advent in 1970 and the start of these seven years there is an interval of one year. This is most blessed as the Scriptures in many places inform believers that the Church will be removed before judgment overtakes the earth. See, for instance, I Thessalonians i, 10 and v, 9 and Revelation iii, 10.

This interval of about a year between 1970 and 1971 appears to exist in order to gather out the 144,000 from the Tribes of Israel which are to be “sealed” in 1971 when our Lord will rise as “the Sun of Righteousness” on those in Israel who fear His Name. (See Revelation vii and Malachi iv.)

The third Advent of Christ is the only one referred to in the Gospels with the single exception of the Parable of the Ten Virgins in Matthew xxv.

In Matthew xxiv, Mar, xiii and Luke xxi we have what is called the Olivet Discourse which was uttered by our Lord in reply to three questions in varying forms. These were “When shall these things be? and what shall be the sign of Thy Coming, and of the end of the world?” This last expression, it must be

carefully noted, means, in the Greek," the consummation of the age", as given in the Revised Version margin in Matthew xiii, 39, 40 and xxviii, 20.

In the Matthew account let it be carefully noted, our Lord declared His coming in glory to reign would be "immediately after the tribulation of those days". This is a reference to the great tribulation which He declared would be so terrible that unless God intervened "there should no flesh be saved". This forms the last three and a half years of the seven years 1971 to 1978.

All the world therefore will know when Christ's Third Advent will take place for it will be "immediately after" this period of the world's greatest time of suffering and sorrow.

The simple fact therefore emerges that just after the ten virgins rise and trim their lamps, Christ's Second Advent takes place and immediately after "the great tribulation" His Third Advent takes place. So there is no mystery whatsoever about THE TIME of either His Second or His Third Advents. All confusion on the subject arises from teachers who have never subjected either their minds or wills to the Holy Spirit, of whom our Lord said, "He will guide you into all truth . . . He will show you things to come."

After our blessed Lord had answered the three questions right up to a description of His Third Advent, He gave this warning: "But of that day and that hour knoweth no man."

This statement refers solely to the actual day and hour of His Third Advent which will remain a profound secret in the bosom of God until after the great event has taken place.

This one and only limitation of knowledge of things future has been torn out of its context and been used wildly as an all-embracing principle which forbids any effort to discern "the times and the seasons" of the Bible such as Paul taught the youthful Thessalonian assembly. It has also been applied to our Lord's Second Advent with which it has nothing whatever to do. The expression "date-fixer" implies that one is a transgressor of this imaginary prohibition about the "day and hour" and is a term of extreme obloquy which has been literally applied to the writer and his associates and indeed to many far more worthy than we by those whose rejection of Bible times does but expose their lack of understanding of God's Word.

But be that as it may let it be realized that this misapplication of our Lord's words concerning the literal day and hour of His Third Advent has had a paralysing effect on multitudes who otherwise would have been ardent "watchers" for the time of our Lord's return, which is the one sign of faithfulness He looked for at the end of the age in believers.

We must now turn again to the subject of our Lord's Second Advent which, as stated, the Bible reveals will take place in the year 1970.

We have already pointed out that the Church, the body of Christ, has a chronology of its own, and that this is to be found in a Supplement following Chapter Three. But the certainty of 1970, as the date of our Lord's return for His Church, cannot be appreciated without it being seen as part of the whole plan of time relating to "the consummation of the age" as it has now been revealed from the Bible to the writer and his associates after many years of prayerful research, to undertake which we were called by our Lord because the time had come when it was needful that some members of His body should possess a perfect knowledge of the Bible's "times and seasons" which had been so gravely neglected by the Church in general.

Let it be understood that as a result of this research it has pleased God to grant an exact and faultless tracing of every day and hour in the whole course of the Seven Thousand years of Human History of which the Bible takes account, and that have as their type the first seven days of the Bible. Thus all Bible events have now received their true dates.

The Bible reveals that the death-knell of this present civilization was sounded when the first shot of the Great War of 1914-1918 rang out. Furthermore, as we fully reveal later, the year 1914 witnessed the opening of a Transitional Era of 71 years which, according to Daniel's prophecies, will end in the year 1985 with the fall and final establishment of Christ's reign of a thousand years—a period named six times in Revelation xx.

It was in the year 1917 on November 2nd, the day of the issue by Britain of what has become universally known as "the Balfour Declaration" that the writer first heard the call of God in reference to the subject of our Lord's return. This was due to the fact that from his youth he had been taught that when the Jews went back to their land Christ would come for His Church.

Later we learnt that this date of 1917 had been foretold in 1886 as certain to witness an important Jewish event. This writer, Dr. Grattan Guinness, in his book *Light for the Last Days* revealed that the downfall of the Kingdom of Judah would be separated from its restoration with Christ as King by a period of 2520 years, which is expressed symbolically on four occasions in Daniel iv as "SEVEN TIMES". A "time" is a Babylonian year of 360 days, and therefore seven times equal 2520 days. This was the length of the judgment which fell on Nebuchadnezzar, King of Babylon, for his pride and self-exaltation, as fully explained in this chapter iv of the Book of Daniel.

The King's state of mental derangement and the length of it, namely 2520 days, express symbolically the moral state of Gentile rule of the earth and the length of it, namely 2520 years—each day for a year.

Though we deal with the subject more fully in later pages, let us here make it plain that the Bible reveals that from the start of the Fall of the Kingdom of Judah in 607 B.C., as stated in Daniel I, to the return of the Jewish captives to Jerusalem in 536 B.C.—the date given in Daniel I, 21—formed a Transitional Era of 71 years, which is separated from the years 1914 to 1985 by exactly 2520 years—year to year.

We are now nearing the year 1970, so that only fifteen years remain to 1985, by which year Gentile rule of the earth will have been demolished and the ever blessed Reign of Christ, with restored Israel, will have been established.

The Bible, by means of several chronological eras, reveals exactly the order of events in these coming 15 years from 1970 to 1985 and it will become very evident to all that the Church, the body of Christ, has no part in an order of events which relate exclusively to Israel and the nations in their hour of judgment.

In the chronological section which follows Chapter Three we give two chronological eras which prove that Jewish rejection and dispersion will terminate in the year 1971, which is exactly 1900 years from when Jewish dispersion among the nations began following the Fall of Jerusalem in A.D. 70. The Bible also reveals that the seven years of the Book of Revelation, which are divided into 1260 days and 42 months, will run their

course from 1971 to 1978 (see Revelation xi, xii and xiii), when Christ's Third Advent takes place and Gentile rule comes crashing down like the walls of Jericho. Here we must remind readers that it was not until Jericho had been encircled THIRTEEN times by Joshua and Israel that the walls fell. These thirteen circuits of Jericho, the place which typifies the Gentile world, are designed by God to be a type of the 13 years of Judgments which will run their terrible course from 1971 to 1984 by which date all the remaining Gentile nations will have subjected themselves to our Lord Jesus Christ and Israel.

The year 1984 to 1985 is marked by the termination of several chronological eras as the year when the Antitype of Cyrus, King of Persia and King Solomon, our Lord will build the Millennial Temple (Isaiah xlv, 28 and Zechariah vi, 12). In the chronological section after Chapter Three we give one important era marking the year 1984 and no less than four marking 1985 as the year Christ will build the Temple, details of which appear in Ezekiel Chapters xl to xlviii.

It should be easy to understand, in the light of all these facts, why the Church must be removed from the earthly scene in 1970 before the 13 years of Judgment begin to run their course from 1971 to 1984—the interval between 1970 and 1971 availing for the out-calling from Israel of a believing Remnant.

THE FIRST PHASE OF OUR LORD'S SECOND ADVENT TAKES PLACE
IN THE YEAR 1933 ON MAY 2ND WHEN, UNDER COMMAND OF
GOD, THE WRITER AND HIS ASSOCIATES SOUNDED THE
MIDNIGHT CRY OF MATTHEW XXV

"If therefore thou shalt not watch . . . thou shalt not know what
hour I will (have) come upon thee." (Revelation III, 3)

We must now give the facts in support of the above extremely solemn but true statement, as it reveals that the interval between the sounding of the Midnight Cry in 1933 and the arrival of the Bridegroom in 1970 is fixed in the Bible as 37 years. The significance of 37 years we will explain later.

We must ask forgiveness for being obliged to refer to our activities as a "watching" company which is in fact a "church"

in the writer's house. It became clear to the writer from 1917 onward that God had given proof to the Church by the prophecy of "the seven times" or 2520 years, that the end of the Christian age was at hand as well as the era of Gentile world domination. This led us to action in 1927 and again in 1929 when we held public meetings proclaiming the near return of our Lord Jesus. In 1929 we published a book entitled *The Hour of Translation* which had a very big circulation. In this book we made a passionate appeal to God's people to take note of the "seven times" prophecy of Daniel iv and specially as Dr. Guinness had proved, by naming the years 1917 and 1923, that it was a God-given chronological era by which the Church could discern its position as the end of the age drew on.

Dr. Guinness had named the year 1934 as the end of "the seven times" because it was 2520 years from the Fall of Jerusalem in 587 B.C.

In the early part of the year 1932, because we were in some doubt as to when "the seven times" would end, it pleased the Lord to intervene with a vision in the night in which He revealed to the writer that the great crisis we were expecting would come in the year 1933, as this was 2520 years from 588 B.C. This was the date Nebuchadnezzar began the siege of Jerusalem and which is named four times in the Bible, but notably in Ezekiel xxiv, 1, 2 with tremendous emphasis.

In our next chapter we show that this great crisis to which our Lord had graciously directed us came on June 11th and 12th in 1933 when the Six Thousand Years of Man ended and "the day of the Lord" which is the Seventh Thousand Years of Human History began and with it "the consummation of the age" to which period our Lord referred on several occasions, and notably in Matthew xiii, 39, 40 (Revised Version margin).

On November 25th, 1932, we called a meeting for believers at Friends' House, London. This was 200 days to June 12th. At this meeting we gave a clear warning that in 200 days our Lord would come as the Bridegroom for His Church. We learnt from John xxi that the 200 cubits referred typically to the last 200 days of the age. It was noted that 153 people attended this meeting, while the next day several hundred attended; but 153 is the number of "the great fishes" named in John xxi which was highly significant. There was considerable

power in this meeting and many were deeply impressed by the facts. Nevertheless, when it was reported in the Christian press it drew scorn from those spheres which resolutely refused any effort to discern the time of our blessed Lord's appearing.

It must be noted that this meeting on November 25th, 1932, was not of our volition but of God's ordering, as in His counsels it was absolutely necessary for these last 200 days of the Christian age to be thus marked.

In the Spring of 1933 it became very clear that we were nearing the expected crisis, and over the Easter holiday we gave ourselves to prayer.

In the early morning of April 25th the writer, when in prayer with his wife, received by the Holy Spirit a direct intimation that he was to proceed to London with six brethren and arrange a large public meeting at which we were to declare that Christ's Coming would be in Forty Days, when also the nations of Christendom would be "cut off" as forewarned by St. Paul in Romans XI.

We obtained the large Queen's Hall (since destroyed in the war) which was only available on the evening of Tuesday May 2nd. We learnt later that this date was the 1900th anniversary of the day of our Lord's resurrection, and that the Forty Days were the counterpart of the forty days of His resurrection ministry up to His ascension.

We clearly understood that this meeting on the evening of May 2nd was to be nationally advertised, consequently several thousands were spent on putting double-column notices in all the leading national newspapers. This money was chiefly provided by a brother (H. A. Bullivant), now with the Lord, at very great personal sacrifice.

Our Lord had made it quite clear to us that we were to make a positive pronouncement that in 40 days from this May 2nd He would appear for His Church, and at the end of a long paper setting out all the facts we made this unqualified declaration.

On the evening of May 2nd, 1933, some two thousand people assembled at this Queen's Hall and listened attentively for an hour and fifty minutes as the writer read this carefully prepared Paper which he declared was the Midnight Cry and that it was made under God's direct command. Furthermore, he declared it was the counterpart of Jonah's Forty Day warning

to Nineveh. This was because in the notices calling the meeting the excision of the nations of Christendom was announced. This latter fact also appeared on the cover of a verbatim report of the Paper read and which was entitled "The Immediate Prospects of Mankind". We shall not give further details of this meeting of May 2nd, 1933, as in our next chapter which is entitled "Things Which Came to Pass on June 12th, 1933" we give very full details.

What we have written thus far is for the sole purpose of making the fact absolutely manifest that the Midnight Cry referred to by our Lord in the Parable of the Ten Virgins HAS BEEN SOUNDED and will therefore never be sounded again.

Now after 36 years the echo of the "Cry" made in 1933 is heard in these pages giving warning of the Bridegroom's certain arrival in 1970 for those ready to go in with Him to the Marriage before He shuts the door on all without oil, that is the Holy Spirit.

The very obvious question arises, Why did not the Ten Virgins arise in 1933 and trim their lamps? The answer is most solemn. The Church was found by our Lord to be in a deep sleep in 1933 being so totally preoccupied with sectarian interests that it had completely disregarded our Lord's warnings and those of His apostles to "watch". Consequently when the "Cry" was uttered, with a sound that went out to the ends of the earth, it was mistaken for a merely human effort at "date fixing" if, as many said, it was not actually inspired by Satan.

This was extremely solemn and a very deep grief to our Lord Who, as we fully explain in our next chapter, purposed then to rise in the hearts of His people as THE DAY STAR as promised by St. Peter in his Second Epistle where in Chapter i verse 19 we read:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, UNTIL THE DAY DAWN AND THE DAY STAR ARISE IN YOUR HEARTS."

The "day" to which the apostle refers is "the day of the Lord" in which the Kingdom forms the greater part. It began on June 12th in 1933 when Man's 6000 years ended, and it is to last 1000 solar years from 1933 to 2933.

It was this day of June 12th in 1933 that both Paul and Peter said would come "as a thief" if not watched for. (See I Thessalonians v and II Peter iii.)

The apostle Peter makes it plain in the above quotation that those who took heed to "the more sure word of prophecy" would, when "the day of the Lord" dawned, receive the Lord Jesus who is the Day or Morning Star into their hearts. This statement of Peter's was a reference to and an implementation of the Lord's warning in His Address to Sardis when He implied this secret coming to the Church which if not watched for would be "as a thief". In which case He said: "Thou shalt not know at what hour I will (have) come upon thee" (Revelation iii, 3).

St. Peter in Chapter iii of his Second Epistle clearly indicates that it was chronological prophecies alone that would enable a believer to know when "the day of the Lord" would come. He says: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years and a thousand years as one day". This is an obvious reference to the creation week of seven days of which the 7th day was a type of the seventh thousand years which he calls "The day of the Lord".

But it was the prophecy of the SEVEN TIMES or 2520 years that the Spirit of God used to lead the writer and his associates to be on the "watch" and give a warning of Forty Days on May 2nd, 1933—a Forty Days that ended on June 12th when "The day of the Lord dawned". This we were able to do because we had taken heed to what Dr. Gratton Guinness had foretold from "the seven times" about Jewish renaissance in the years 1917 and 1923.

The fact, therefore, stands out that on May 2nd, 1933, the "Midnight Cry" was sounded with the full authority of God and that this act constituted the first or initial phase of our Lord's Second Advent, which will have its final phase in the year 1970 when in person He will descend to the earth for the Church, His Bride.

It is equally clear that the Church, not being on the "watch" was totally incapable of seeing the Hand of God in our actions with the result that we were branded as irresponsible "date fixers"—one Brethren editor telling his readers "to avoid this date-fixer like a plague".

Thus our blessed Lord Jesus could enter but few hearts as

the Day Star in 1933 when His Day dawned. But to those who learned to know Him thus became a "light bringer" which is what the Greek for that appellation signifies.

But the object of these pages we call "The Cry" is to lead our Lord's beloved people to seek to know Him now as the Day or Morning Star and this they can do by entering in to the knowledge of what took place in 1933 according to God's Word. As this knowledge is of vital importance in the light of our Lord's return we have devoted our next chapter to setting it forth in much detail, since all our Lord's relationships with the Church and with the nations completely changed on June 12th in 1933.

We must, however, first explain why in God's sight the year A.D. 1933 was MIDNIGHT.

PART II

HOW GOD USED BIBLE CHRONOLOGY TO STAMP THE YEAR 1933 as MIDNIGHT

"He who at the midnight hour casts away his torch buries himself in darkness . . . and nothing but undeserved sovereign grace could prevent leaders or the led falling into the ditch at last."

B. W. Newton in *Ten Kingdoms*

There is no doubt that the torch God gave to the Church was the wonderful chronological prophecy of "the seven times" or 2520 years of Gentile governmental supremacy in the earth. It was through this alone that God was able to direct us to the year 1933.

As far as God is concerned, Gentile rule in the earth has been a "death" period. This fact is very simply demonstrated as in 2520 years there are 90 times 28 years, and 28 "days" or 28 years are often used in the Bible to signify an "hour".

The actual days of our Lord's "death" were from 6 a.m. Thursday, which was the opening of the day our Lord took the last Passover with His apostles, to the midnight of Sunday when He was raised out of death, was a period of 90 hours. Thus ninety, which is ten times nine, signifies *judgment satisfied* as regards the question of our sins. It is for this reason that both

the typical 2520 days of Nebuchadnezzar and the antitypical 2520 years of Gentile rule are viewed symbolically as 90 "hours" and therefore of judgment satisfied. In the case of Nebuchadnezzar his reason was restored, and in the case of the Gentiles they will own the God of Israel as the Most High God. Thus the purpose of these judgments will have both been fully attained.

It is most remarkable that Naaman the Syrian who had to dip in Jordan "seven times", as recorded in II Kings Chapter v, is also a type of the "seven times" of Gentile rule. As all know, the Jordan is a type of "death". To dip once in Jordan could perfectly effect the healing of Naaman's leprosy; but God had determined to make the occasion a type of "the seven times" of Gentile rule, as Elisha instructed the Syrian with God's terms for his healing, and this he ultimately obeyed. Two things resulted, Naaman's flesh became again like unto the flesh of a little child" and he confessed "Now I know that there is no God in all the earth, but in Israel".

Even thus will God be glorified by the Gentiles when the death period of "the seven times" or 2520 years end, and our blessed Saviour King sets up His rule over the whole earth, not only as King of Israel but as King of Kings and Lord of Lords. Thus we read in Romans xv: "Isaiah saith, there shall be a root of Jesse, and He that shall rise to reign over the Gentiles; in Him shall the Gentiles trust."

FOUR CHRONOLOGICAL ERAS THAT MAKE THE YEAR 1933 MIDNIGHT IN GOD'S SIGHT

The Bible regards the 2520 years as the "DAY" of Gentile rule of the earth. A twenty-fourth part of 2520 years is 105 years which it views as one "hour". The year 1933 was in a direct line 2520 years from 588 B.C. when "the seven times" of Gentile rule began. The last or Midnight Hour therefore was from 1828 to 1933. This is very remarkable as in 1828 the Brethren's movement began and its primary objective was to make plain the near appearing of Christ. Indeed in their writings Brethren claim to have sounded the Midnight Cry. Thus at the opening of the Midnight Hour of 105 years there was a preliminary "cry", while in 1933 when Midnight struck,

the writer, who had been brought up among "brethren" and his associates sounded the "Cry" that actually fulfilled the Scripture of Matthew xxv.

In 1828 also the Rev. Faber, rector of Long Newton, published three large volumes on "the seven times" which he called "The Sacred Calendar of Prophecy". Mr. Faber actually wrote these volumes in 1818, three years after Waterloo, but was led to defer publishing them until 1828 which was, as we have shown, the opening of the Midnight Hour.

* * * * *

We may also regard "the seven times" as SEVEN "DAYS" of 360 years each. A twenty-fourth part of 360 years is 15 years and therefore we may regard the 15 years from the end of the First World War in 1918 to 1933 as a "Midnight Hour". This fact is given additional meaning when it is remembered that the First World War of 1914-1918 ended at the eleventh hour of the eleventh day of the eleventh month (November) in 1918. Assuredly this was God proclaiming to the world that it was entering the Midnight Hour of its history, as the late R. T. Naish pointed out when in 1918 he published his book *The Midnight Hour*.

On October 11th, A.D. 33, the Jews were nationally rejected for the age following the martyrdom of the saintly Stephen. The next day "the times of the Gentiles" began and ran an unbroken course of 2000 civil lunar years to June 11th, 1933. (These 2000 years were composed of 1960 (4 x 490) civil lunar years and 40 years of Jubile.)

These 2000 years had as their type the TWO DAYS that the moon ceased to rotate while our Lord was in death. They ended at Midnight on Sunday when Christ was raised from the dead. Therefore these 2000 years of "the times of the Gentiles" are viewed by God as ending at Midnight. We shall learn in our next chapter that on the next day, that is June 12th, the Gentiles were "cut off" as foretold by St. Paul in Romans xi.

It is a most solemn fact that when these 2000 years of "the times of the Gentiles" are measured as true lunar years they ended on May 31st, 1935, when the terrible Quetta earthquake took place in India with the loss of some 40,000 people killed in a few moments of time.

The fourth chronological sign that the year 1933 was Midnight is of great interest but not easy to explain.

In our researches we discovered that the Bible expresses periods of 888 lunar or solar years as a "day", just as it does 1000 lunar or solar years as a "day" (II Peter iii, 8).

Isaiah's prophecy of the Virgin birth of Immanuel was uttered in 742 B.C. which is 3333 years from the creation of Adam in 4075 B.C.

In 3330 years there are 3 "days" or cycles of 888 solar years and 18 "hours" of 37 years—37 being a twenty-fourth part of 888, the number of Jesus in the Greek.

These cycles of 888 years are based on the Bible days of our Lord's Passion from 6 a.m. to 6 a.m. But our Lord was not presented as the resurrection "first fruits" to God until 9 a.m. Consequently all cycles of 888 years have to have an extension of 3 years to reach the actual objective of the measurement.

So in this case we have 3 "days" of 888 years and 18 "hours" or cycles of 37 years reaching to 745 B.C. which year had no significance. But when we add the three years we reach 742 B.C. which is one of the most notable dates in Sacred history, being that of Isaiah's prophecy of the Virgin birth when Immanuel became mystically incarnate in the Jewish remnant, which is referred to as "the virgin, the daughter of Zion" in Isaiah xxxvii. This was the mystical pre-arrival of our Lord's First Advent as Immanuel.

These 3 "days" of 888 years and 18 "hours" of 37 years have as their type the literal 3 days and 18 hours of Passion Week from Monday at 6 a.m. to Midnight on Thursday, when our Lord was arrested in the Garden of Gethsemane by soldiers who were led by Judas.

This is the significance of the 3333 solar years from the Fall of Adam in 4075 B.C. to 742 B.C. From 742 B.C. to the year 1933 is 2674 years. Here it is necessary to say that the seven years A.D. 26 to 33, during the ministries of John the Baptist and of our Lord, are never brought into such measurements as they were cancelled by God because of the Jews' rejection of Christ, as fully explained elsewhere. If we omit these 7 years the above period is 2664 years plus 3 years.

In three cycles of 888 years there are 2664 years which therefore reach to 1930 and with the 3 years added we reach the

notable year 1933. This is measured from 742 B.C. to A.D. 26 which is 767 years, and from A.D. 33 to 1933, which is 1900 years, making a total of 2667 years. These are composed of 3 "days" of 888 years with the additional 3 years to 1933.

Thus from Adam to 742 B.C. we have 3 days of 888 years and 18 "hours" of 37 years, while from 742 B.C. to 1933 we have 3 "days" of 888 years.

The Bible thus reveals that the six typical days and 18 hours of our Lord's Passion Week from 6 a.m. Monday to Midnight the following Sunday, when He was raised in triumph out of death, has a perfect antitype in the six cycles of 888 years and 18 cycles of 37 years, covering the whole course of human history from Adam in 4075 B.C. to June 12th, 1933, which year, by its correspondence to the hour of our Lord's resurrection, was a symbolical Midnight.

In contrast with the above solar cycles of 888 years we must draw attention to a most important series of seven cycles of 888 True Lunar Years which run concurrently with the above save that they do not terminate until 1964. These seven cycles, which form the chronology of the New Creation, began on the Eighth Day of the Bible, which viewed retrospectively was the day of the Fall of Adam, as explained elsewhere. This series of years lie completely beneath the surface of Scripture except for the 430 years from Abraham to the Exodus named in Exodus xii, 40, 41.

In our book *The World in Liquidation*, which contains the faultless and unbroken chain of Time from the Bible's First Evening and Morning to June 12th, 1933, we include the measurement of these Seven Cycles which formed the most influential calendar in the whole course of the life of our Lord Jesus Christ from His Birth to His Ascension.

Unlike the above solar cycles which have their type in Bible Days commencing at 6 a.m., these lunar cycles have as their type the Seven Days of our Lord's Passion measured in Gentile terms with days beginning at midnight—in this case from the midnight of the Sunday which followed the anointing of our Lord by Mary of Bethany to the midnight of His Resurrection exactly Seven Days later when "there was a great earthquake" (Matthew xxviii, 2).

It is not therefore surprising that this series of seven lunar

cycles of 888 years which terminates to the hour on Good Friday, March 27th, 1964, was marked by the terrific Alaska Earthquake which is regarded by many as the most powerful ever recorded.

In the light of the above facts we therefore know that we are now several years within the Eighth Cycle of the chronology of the New Creation, and this doubtless because the Resurrection of the "Dead in Christ" is about to take place.

Assuredly no one will miss the significance of the number "eight" and its association with the New Creation which was ushered in by the Resurrection of Christ at the exact opening of an eighth day.

PART III

A BRIEF EXPOSITION OF THE GREAT MESSIANIC TIME PROPHECY OF THE "SEVENTY WEEKS" OF DANIEL IX

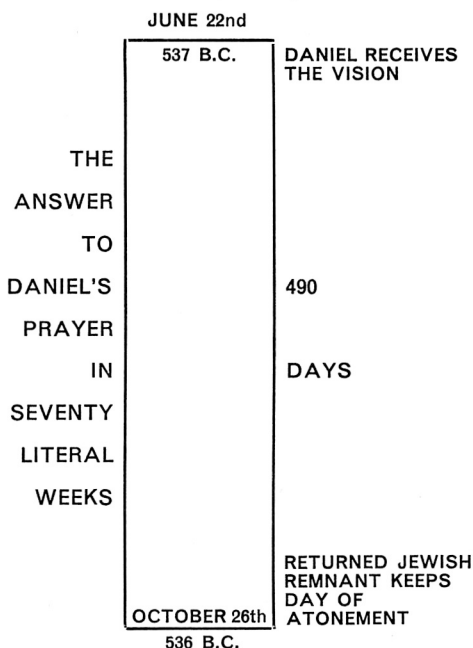
Explaining why the Seven Years of the Apocalypse are the exact chronological counterpart of the Seven Years of the Gospels.

The Prophecy of the "Seventy Weeks" is the most important TIME prophecy in the Bible as it has a termination at both the First and Third Advents of Our Lord as the Messiah of Israel. A clear understanding of this previously misinterpreted prophecy was granted to a humble disciple of the Master by name Sir Edward Denny, an Irish Baronet and an early member of the Brethren's movement about a hundred years ago. Possessing a perfect chronology from the Bible it has been possible to implement his findings and accord the true date to each of its divisions.

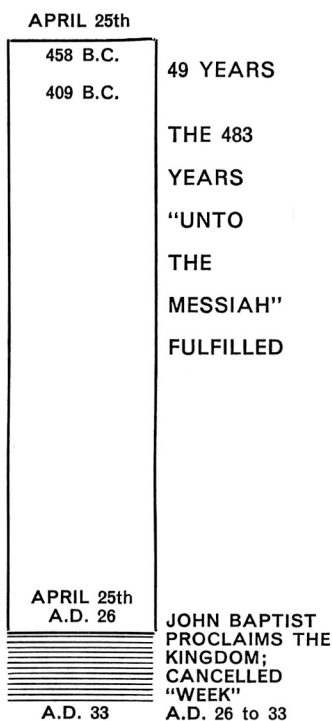
It will be assumed that the reader has his Bible open at Daniel ix. We are told that Daniel "understood by books" (which means he studied Bible Chronology) when the seventy years of Judah's captivity in Babylon would end (see Jeremiah xxix, 10 to 14). It is an education to read Daniel's earnest intercession on behalf of his people and the Holy City. This so touched the heart of God that He sent "the man Gabriel" down from Heaven with the answer. The terms of the answer in verse 24 could only be fulfilled on the Day of Atonement in

THE SEVENTY WEEKS OF DANIEL ix. 24 to 27
 showing the cancelled seven years A.D. 26 to 33
 and the re-lived seven years 1971-1978

THE TYPE
70 Weeks or 490 Days



THE ANTITYPE
490 Years



PRESENT DISPENSATION
DURING ISRAEL'S REJECTION
 A.D. 33 to 1971

Note: Nehemiah returns to build Jerusalem as recorded in Nehemiah ii. in 458 B.C. 483 years pass to A.D. 26.



THE KINGDOM

Israel's calendar as Daniel well knew. The Hebrew translated "reconciliation" should have been translated "atonement". Furthermore, the anointing of "the most Holy (place)" could only be performed on the Day of Atonement. (Leviticus xvi, 27.)

The date when the prophecy was given to Daniel was June 22nd 537 B.C. In "seventy weeks" there are 490 days. In the year 536 B.C. the Day of Atonement, according to lunar tables, was on October 26th in the solar calendar. So in effect Daniel was told that the immediate answer to his prayer would be realised 490 days later when the Jewish captives would have returned to Jerusalem. Ezra iii records the fact that the returned Remnant of Judah kept the feasts of the seventh month on the 10th day of which was the Fast, called the Day of Atonement. The date when Daniel received the vision—June 22nd—was of course learnt by measuring back 490 days from October 26th, 536 B.C.

As on many occasions in the Bible "days" in this prophecy are used as types of years. In this case, therefore, of 490 years. So from verse 25 to the end we must regard the prophecy as applying to 490 years. These are divided into 49 years ("seven weeks") and 434 years ("three score and two weeks"). This makes a total of 483 years. These were to begin "from the going forth of the commandment to restore and to build Jerusalem" which was given to Nehemiah by the King of Persia in his 20th year as recorded in Nehemiah i and ii. The Bible inerrably reveals that the date was 458 B.C. which is only about 4 years earlier than Ussher's original calculation. These 483 years were "unto Messiah the Prince" and, as a matter of simple arithmetic, they must have ended in the year A.D. 26 (in adding together years B.C. to years A.D. 1 must always be deducted).

Luke iii, 1 names "the fifteenth year of the reign (Greek "rulership") of Tiberius Caesar—when "the word of God came unto John the son of Zacharias in the wilderness". *This was in A.D. 26 and is the most heavily emphasized date in the Bible as verses 1 and 2 show.* Why so? Not only because on it John the Baptist began his testimony "unto Messiah the Prince" but because the Holy Son of God, Jesus of Nazareth, was Himself standing unknown and unrecognised in the crowd listening, as John cried, "Repent ye: for the Kingdom of Heaven is at hand".

How do we know this? For the simple reason that in Acts i, 21, 22 the Apostle Peter, when electing one to take the place of Judas, makes as the sole condition that the candidate must "have companied with us all the time that the Lord Jesus went in and out among us beginning from the baptism of John, unto that same day that He was taken up from us". No words could be more explicitly expressed.

The day these 483 years from 458 B.C. began was April 26th (possibly the evening of the 25th), they terminated on Thursday April 25th A.D. 26 when John began his testimony of 1260 days and on the last of which he baptized Our Lord Jesus Christ in Jordan. The date of the Lord's Ascension was the Sabbath, June 13th A.D. 33. Between these two dates there are exactly 7 solar years and 7 weeks or 49 days.

During these 7 years and 49 days the lowly Son of God, Jesus of Nazareth, was going in and out among men. Will it surprise anyone to be told that God the Father and the Bible which is His word *totally exclude this period from every chronology with which MAN is associated?* It is the period of the Gospels and it is UTTERLY UNIQUE because there was ONE SINLESS MAN on the earth who came to do the will of God His Father and did it from His birth in Bethlehem to His death on Calvary's Tree. It is the Four Gospels which record the life, teaching, death and resurrection of Jesus of Nazareth, the Son of God, that puts the whole human race under an inescapable responsibility before God. (See John iii, 16.)

There are three main Bible chronologies which begin with Adam and run their course right through to the end of the Book of Revelation. These are the 6000 solar years of Man, the 6000 lunar years of Redemption and the 8 cycles of 888 lunar years which form the Chronology of the New Creation. (As seven of these cycles ended with the terrific Alaska earthquake on March 27th 1964 we are now in the 8th cycle). The number 888 is the well-known numerical value of the Greek spelling of the Name JESUS.

Time is *suspended*, that is ceases to be reckoned, in each of these chronologies from April 25th A.D. 26 to June 13th A.D. 33. This means that on June 12th 1933, when the 6000 years of Man ended, the total was 6007 Julian years and 49 days; but as the 7 years and 49 days between A.D. 26 and 33 were not

reckoned by God, the total was 6000 Julian years. Again the total course of time in the Bible from the first "evening and morning" to June 20th 2933 is 7000 Julian years because the 7 years and 49 days were omitted in the 6000 years to June 12th 1933.

These are glorious facts because they reveal the thoughts of God the Father concerning His well-beloved Son whose public life covered these 7 years and 49 days.

With several chronological eras these 7 years were lived, but were cancelled because of the rejection of the Messiah and are to be lived again at the end of the age; and if reference is made to Daniel ix, 27, it will be seen that the last "week" of 7 years is brought in at the end of the Christian Dispensation and does in fact form the 7 years of the Book of Revelation.

It is obvious that if the 483 years ended in A.D. 26 the 490 years must have ended in A.D. 33. These, therefore, are the 7 years of the Gospels in the middle of which, on October 5th A.D. 29, Our Lord is baptized and anointed with the Holy Ghost as God's High Priest. This was the Day of Atonement in that year. After spending 7 days with John the Baptist (as God's High Priest, this was the Law, see Leviticus viii, 35). He was in the Temptation for 40 days, and 5 days thereafter He began His public ministry which was on November 26th when He was 30 Bible years of age, as stated in Luke iii, 23. The Transfiguration took place on March 30th A.D. 33, which was 33 days before His Crucifixion on May 1st. He arose at Midnight on May 3rd after 57 hours or "three days and three nights in the heart of the earth" AS HE SAID.

Forty days later, on Saturday June 13th, the risen Christ ascended into Heaven to hear from God the Father "Sit Thou at my right hand, until I make thine enemies thy footstool". (Psalm cx, 1 etc.). In passing it is well to mention that this "UNTIL" terminated on the day "the consummation of the age" opened on June 12th 1933, a fact made clear in the Parable of the Wheat and Tares in Matthew xiii, as we shall explain in the next chapter.

When later we write on the manner of the return of Our Lord Jesus Christ we shall refer to the Levitical type which clearly indicates that this must take place on the anniversary of His Ascension in A.D. 33.

We have not dared on this occasion to take the time needed to give a detailed exposition of this transcendently important prophecy; but we have established why the seven years of the Book of Revelation are chronologically an exact counterpart of the seven years of the Gospels—the latter being occupied by the $3\frac{1}{2}$ years of John's testimony and the $3\frac{1}{2}$ years of Christ's testimony; while the former will be occupied by the $3\frac{1}{2}$ years' testimony of Moses and Elijah ("My Two Witnesses" of Revelation xi) and the $3\frac{1}{2}$ years of the Antichrist and False Prophet (Revelation xiii).

Readers will now be able to understand why it becomes necessary to delete the seven years A.D. 26 to 33 from certain chronological eras. In the three cases of the "Seventy Weeks" or 490 years, "the Seven Times" or 2520 years of Gentile governmental supremacy named in Daniel iv, and in the 6000 years of Redemption, the cancelled seven years A.D. 26 to 33 are to be lived again from 1971 to 1978 when all three periods will reach their termination.

Finally, it is of supreme importance to note that the 490 years of the Prophecy which began on April 26th, 458 B.C., is measured in the Bible by both Gentile solar years and Jewish Sabbatic or luni-solar years. In solar terms the 490 years ended TO THE DAY when Our Lord entered Jericho, the Gentile city, saying to Zacchaeus, "To-day I MUST abide at thy house". The day was a Sabbath and the date April 25th A.D. 33. These 490 years which on that day ended, were purposed to bring in the Kingdom but could not because Jesus was rejected by the Jewish rulers. Our Lord's action was symbolical as on that day He, the King, was in a Gentile city dwelling in the house of "a son of Abraham"; whereas in the Kingdom Our Lord will rule the world with and through the seed of Abraham when His Throne will be at Jerusalem.

In Jewish Sabbatic years, which are only slightly different to solar years, these 490 years ended on Tuesday May 12th A.D. 33, when Our Lord met the ten disciples and Thomas, as recorded in John xx. It was the 26th Nisan and exactly 490 Sabbatic years from the day Nehemiah received the commandment of the King of Persia to "restore and to build Jerusalem".

We read "Again after eight days", which means at the opening of the 9th day, Our Lord appears. Thomas' repentance

and worship of the Risen Messiah was again symbolical and typifies the repentance of Israel as foretold in Zechariah xii, following the Third Advent of Christ in 1978. This takes place on the Day of Atonement in that year.

Thus the typical 490 days and the anti-typical 490 years both actually end on this most solemn day in Israel's Calendar year.

Who will not declare with the Psalmist:

“As for God, His way is perfect”? (Psalm xviii, 30)

CHAPTER TWO

THINGS WHICH CAME TO PASS ON MONDAY JUNE 12th, IN THE YEAR 1933

PART I

THE APPEARING OF OUR LORD JESUS CHRIST TO HIS CHURCH
AS THE DAY STAR OR LIGHT-BRINGER IN 1933 AS FORETOLD
BY ST. PETER IN HIS SECOND EPISTLE, (1,19)

THIS SECRET APPEARING WHICH WAS FORETOLD BY OUR LORD
IN HIS ADDRESS TO SARDIS IN REVELATION III, CONSTITUTES
A FORESHADOWING OR FIRST STAGE OF HIS SECOND ADVENT
WHEN HE COMES IN PERSON AS BRIDEGROOM FOR HIS BRIDE,
THE CHURCH

“If that day be a certainty, a reality, who will affirm that,
when about to arrive, it will not foreshadow itself?”

(Dr. Horatius Bonar, *Prophetical Landmarks*, p. 305)

No day in Human History is more heavily marked in the Bible than that of Monday, June 12th, in the year 1933. The purpose of this chapter is to set forth from the Bible exactly what transpired to clothe it with such immense significance.

In this First Part we shall devote our pages to unfolding what is really one of the Bible's most precious and solemn mysteries in that, unknown to any at the time, Our Lord has already accomplished the first stage of His Second Advent which, as stated many times, He will complete in 1970.

This need not surprise anyone for the Scriptures, as we will show, reveal that both our Lord's First and Third Appearings also have a mystical foreshadowing or pre-arrival. We will first, however, set forth from the Scriptures their undeniable testimony to the fact that on Monday, June 12th in the year 1933 our Lord Jesus Christ did come as the Day Star to His Church,

and this in fulfilment of the statement of the Apostle Peter that when "the day" of the Lord dawned He would arise as such in the "hearts" of His people.

In the light of our Lord's near certain appearing we entreat our fellow-believers to honour Him by seeking to understand what at first sight may appear to be a deep mystery, but which when understood must lead to great blessing by virtue of Christ being revealed in the heart as the Day or Morning Star; and this as a positive sign that "the day of Christ" is about to dawn and He about to appear for His Church as her Bridegroom.

All will remember that it is when our Lord reveals Himself as "the root and offspring of David, and the bright (and) Morning Star", as stated in Revelation xxii. 16 and 17, that the Bride joins with the Holy Spirit in summoning Him to come and take her to the place in the Father's House which He went away to prepare. Let the fact, therefore, be faced that before the Church's translation we are all to know our Lord Jesus Christ as "the Morning Star"; and this not merely as head-knowledge, but in our hearts. To this end may all learn from the Scriptures the solemn fact that our blessed Lord came to His Church in 1933 as the Day Star, and was heedlessly, one might say callously, rebuffed, because His own warnings to her and those of His Apostles Peter and Paul to be on "the watch" for the opening of "the day of the Lord" had either been completely misunderstood or totally ignored.

We shall presently learn from our Lord's Address to the Church at Sardis that He gave her a clear warning of this secret Coming which, if not watched for, would overtake her "as a thief in the night"; in which event she would have to remain totally unaware of the fact that He had come and mystically was present in those of His members He found watching.

THE APOSTOLIC WARNINGS TO WATCH FOR THE OPENING OF "THE DAY OF THE LORD"

It will surprise some to be told that neither our Lord nor His Apostles instruct believers to watch for Christ's Second Advent but rather to wait for it. (See 1 Thessalonians i, 10; 1 Corin-

thians i. 7). At the end of our Lord's Olivet Discourse in Mark xiii, we hear Him say, "What I say unto you I say unto all, Watch". This is a clear injunction addressed both to Jews and to Gentile believers to adopt an attitude of being on the alert and not asleep at the end of the age. In the Parable of the Ten Virgins our Lord ended by saying, "Watch, therefore, for ye know neither the day nor the hour". This, however, does not alter the fact that just before the Bridegroom appears a "Cry" is raised by some who do know the day and hour and that this awakens all the Ten Virgins who had lapsed into sleeping because of the Bridegroom's long delay in coming.

We shall now see from Scripture that both the Apostle Peter and the Apostle Paul solemnly warn the Christian Church to watch for the opening of "THE DAY OF THE LORD", which is the seventh thousand years of Human History, and which began on June 12th, 1933 when Man's 6000 years under probation ended to the hour. This fact we have established beyond dispute and set forth in a former work which may be inspected by all.

It is the Apostle Peter who establishes when "the day of the Lord" will open, how long it will continue, and how it will close.

The third chapter of Second Peter is devoted to the subject of the Second Coming of our Lord Jesus Christ. The Apostle gives warning that in "the last days" scoffers, walking after their own lusts, would appear and be saying, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation". We need not add that the Professing Christian Church abounds with these impudent scoffers who ignore how God once destroyed the earth with water and that it is now "reserved unto fire against the day of judgment and perdition of ungodly men". Having given this sign of "the last days" the Apostle calls the attention of believers to one outstanding principle in these terms:

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day".

We have previously drawn much attention to this vital principle because of the many periods in Bible chronology of a thousand years, which have "one day" as their type.

At the moment, we must realize that the Apostle by the Spirit is directing our attention to the fact that the six literal days of the Creation in Genesis i and ii are a type of six "days" of a thousand years each. He is, in effect, saying that God's apparent delay in fulfilling the promise of Christ's return is due to the fact that these 6000 years must run their full course in order "that all should come to repentance". But having said this he crystallizes his argument by referring to the seventh thousand years in these terms:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up".

The Apostle Peter, therefore, reveals that just as the Sabbath was the seventh day of Creation Week, so "the day of the Lord" would be the seventh thousand years of Human History. This thousand years would come upon the world as "a thief in the night" and it would end with the destruction by fire of both the present heavens and earth. It must be fully understood that the faithful Apostle's urgent plea to Christians not to be ignorant about the course of Man's 6000 years, as they are recorded in Scripture, had as its object to put us on the watch for the opening of the seventh thousand which is "the day of the Lord". It will be recalled that we have shown that "the day of the Lord" which opened on June 12th, 1933 embraces the 1000 lunar years' reign of Christ, being preceded by the 45 years of "the Consummation of the Age", and followed by a period of 5 years during which the final rebellion of man takes place and the destruction by fire of the present heavens and earth.

We will now turn to the testimony of St. Paul which is found in First Thessalonians, chapter v.

The last six verses of chapter iv contain the only full account in the Bible of the order of events at the Second Advent of Christ when "the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God". The dead in Christ are to be raised "first", and then "we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air". Having record-

ed "by the word of the Lord" this altogether staggering event the Apostle reminds the Thessalonians of what he had taught them as to the time of its occurrence; so chapter v opens thus:

"But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly (lit: accurately) that THE DAY OF THE LORD so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief . . . therefore let us not sleep as do others; but let us watch and be sober."

Why does the Apostle raise the subject of "the day of the Lord" and of the urgent need to watch so that it does not overtake believers "as a thief"? Does he say a word about watching for Christ's Second Advent? Not one. Why is this? Because the Second Advent is an event in "the day of the Lord", and those who were on the watch when that "day" opened would be ready and expecting our Lord's return for His Church and not have to be awakened by the "Cry" like the ten virgins who had fallen asleep.

We thus see that both the great Apostles, Peter and Paul, warned the Christian Church to watch for the opening of "the day of the Lord" which would come upon the unwatchful "as a thief in the night"; and both the Apostles link the Second Advent of Christ with "the day of the Lord" because they knew that it was an event which would transpire shortly after that "day" had begun to run its course of a thousand solar years.

The following intensely solemn question at once forces itself upon us. If "the day of the Lord" opened upon the world and the Christian Church on June 12th, in 1933, which is thirty-six years ago, how is it that no one but the few who have read our previous works have any knowledge of the fact whatsoever? The answer is that when "the day of the Lord" opened Political and Religious Christendom were so totally preoccupied with their respective "interests" that it came upon them "as a thief in the night" exactly as both the Apostles declared it would do. But what about believers who hold firmly to the doctrine of the Second Advent? Did "the day of the Lord" come upon them also "as a thief in the night"? Verily it did. But why so? Mainly because of the culpable misinterpretation of various Scriptures and because of an equally culpable neglect of the Bible's

“dates”, a knowledge of which was an absolute necessity, as Peter makes clear, if one was to be found “watching” when “the day of the Lord”, which is the seventh thousand years of Human History, opened. One detects at the back of all the confusion and controversy that has raged round the subject of our Lord’s Second Advent an effort of the adversary to deprive our coming Bridegroom of the joy of finding His Bride diligently watching for the day of His Appearing; instead of, as now, asleep and almost totally unaware of His near approach, and of the fact that He has already risen in the hearts of some members of His body as the Day Star. Hence the urgent need for the publication of *The Cry* as the means of awakening His Church from its ill-timed slumbers.

“UNTIL THE DAY DAWN AND THE
DAY STAR ARISE IN YOUR HEARTS”

We must now again turn to Peter’s Second Epistle and in chapter I verse 19 (R.V.) read as follows:

“And we have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark (squalid) place, until the day dawn, and the day-star arise in your hearts: knowing this first that no prophecy of Scripture is of private interpretation.”

The Apostle has been describing the Transfiguration of Christ in “the holy mount” which, as all know, was an event which prefigured our Lord’s Millennial Kingdom, which forms the major division (950 years) of “the day of the Lord” between 1933 and 2933. The Transfiguration was, therefore, a mighty confirmation of Biblical Prophecy to which the Apostle directs all to “take heed as unto a lamp shining in a dark place”. Those who did so would receive a precious reward in that when the time came, as it would do, when the prophecies of the Bible no longer afforded light because of the abounding confusion in the world, a light far more brilliant would be afforded them. The occasion of this would be when “the day of the Lord” dawned, because then mighty changes would occur and the world enter the era of preliminary judgments.

What was this light? It was none other than Christ Himself

who, as the Day Star, would arise in all hearts on the watch as the reward of having taken heed to the prophecies of the Bible and specially to those related to "the times and the seasons". This appellation "DAY STAR" to Christ is full of deep meaning and relevance because the word in the Greek, which is PHOSPHOROS, means LIGHT-BRINGER. What could be more apposite? As the light of prophecy faded our Lord Jesus Christ, who "framed the ages" and fixed every date in human history, would now enter the hearts of all His members on the watch and become to them as a morning star which foretells with absolute certainty to the early riser or night-watchman that day is about to dawn and the sun be seen in the Eastern sky. All will realize that when Christ as the Day or Morning Star has shone as such for His appointed season, He will become to the Remnant in Israel the Sun of Righteousness rising "with healing in His wings" as stated in Malachi iv, 2.

In Revelation ii, 28 our Lord promises to the overcomer the gift of "the Morning Star"; and in Revelation xxii, 16 He declares, "I am . . . the bright (and) Morning Star". There can, therefore, be no question but that Christ Himself is the Morning Star and also of course the Day Star or Light-bringer. That both appellations refer to Christ is manifest, but why are there these two aspects of Him as such? The fact that as the Day Star our Lord only arises, as Peter affirms, "in your hearts" suggests what is subjective and leading to the understanding of Holy Scripture and very specially in relation to "the times and seasons", the knowledge of which has been so deliberately neglected; while the presentation by Christ to His Church of Himself as the Morning Star is objective and leads to worship and adoration and causes her, as His Bride, to join with the Spirit in inviting Him to "come" so that she may be joined to Him in the bonds of an eternal union in Heaven.

The Apostle Peter, as we learn from the above quotation, makes it clear and plain that our Lord Jesus Christ would arise in the hearts of those on the watch as the Day Star or Light-bringer when His day, that is "the day of the Lord" dawned, which was on June 12th, in the year 1933. It may be well, therefore, to ask the question, how is one to know whether the Day Star has arisen in one's heart? The answer is, by the light the presence of Christ as such has afforded by way of inerrably

proving from the Scriptures that "the night is far spent (and) the day is at hand". In other words, just as the morning star seen in the Eastern sky affords a positive proof that another day is about to dawn, so the presence of Christ as the Day Star in our hearts affords an inerrable time signal that the day of His Appearing, which is called "the day of Christ" is about to dawn. (Philippians i, 6, 10).

It will not, therefore, be out of place to state at this point that any and every ray of light in these pages which establishes from the Chronology of Holy Scripture that our Lord's Appearing for His Church is about to take place, has come from the presence of Christ in our hearts as the Day Star or Light-bringer and not as the result of any human capacity to comprehend the deeply concealed Time Mysteries of the Word of God. May all the members of Christ's body, the Church, soon be able to join heartily in acclaiming the grace of God that has taken account of the urgent need of His children to receive an unveiling of Christ as the Morning Star in order to prepare them for His Appearing as the Bridegroom. But first the solemn fact has to be faced that our Lord gave a clear warning intimation in His Address to the Church at Sardis that at some unstated time and in an unstated form He would test His Church's faithfulness in the matter of "watching" by a Coming which would be "as a thief" to those not on the watch when He came—"watching" being the one outstanding expression of devotion to Himself which He looked for from His Church at the end of the age.

OUR LORD'S LAST WARNING TO HIS CHURCH CONCERNING "WATCHING"

(Revelation iii, 3)

We have heard both the Apostles, Peter and Paul, warn the Church not to allow "the day of the Lord" to come upon it "as a thief in the night", and this no doubt because they knew what would be involved for the Church if it failed in this respect. We need not again state that these Apostolic warnings passed unheeded with the consequence that after thirty-six years only a handful of God's people know anything at all about the

matter. More solemn still is the fact that our Lord Jesus Christ also Himself gave warning that He would come "as a thief" if not watched for, and that this warning was also ignored by His Church as a whole. We will quote His words in full as given in the English Authorized Version and then in a literal translation of the Greek by way of emphasis.

"If therefore thou shalt not watch, I will come (on thee) as a thief, and thou shalt not know at what hour I will come upon thee."
(Revelation iii, 3)

According to several Greek lexicons the following is a more true representation of our Lord's statement:

"If, therefore, thou shouldest not have watched; I shall have come as a thief, and thou mayest by no means know at what hour I shall have come upon thee".

The first fact to be noted is that this statement to the Church at Sardis cannot possibly refer to our Lord's descent from Heaven with a shout, as will be the case at His Second Advent according to 1 Thessalonians iv, 16.

To what Coming then is our Lord referring? The Scriptures contain only one other appearing to His Church and that is on the occasion named by St. Peter when, as the Day Star, Christ would arise in the hearts of all His members who, when "the day of the Lord" dawned, had taken heed to the prophecies of Scripture and who as a result were on the watch-tower peering through the murky darkness of earth for the first signs of the Advent glory.

No one, therefore, who bows before facts from Holy Scripture can evade the truth that on June 12th, 1933, when "the 'day of the Lord' opened (as "a thief in the night" upon a sleeping Christendom), our Lord Jesus Christ did come to His Church in fulfilment of His own prediction in His Address to Sardis—both the form of this Coming and the time it would occur having been revealed by the Apostle Peter who, having done so, immediately gives warning that no prophetic utterance such as this must be judged by itself but must be amplified by association with all other relevant Scriptures.

Twice in this statement of our Lord, which is hypothetical

in form, the Greek word *HEKO* appears. This can only mean "shall have come". Bishop Wordsworth gives the meaning as "I shall be present"; while Robinson's Greek & English Lexicon of the New Testament expresses it as "to come upon one" in a hostile sense. This latter translation perfectly accords with the fact that our Lord found His Church asleep when He came and so entered "like a thief" whose act is certainly of hostile intent. (In the Septuagint version this same Greek word is used in 2 Samuel xvii, 12 for "so shall we come upon him").

One very solemn and humbling fact emerges from this statement of our Lord when taken in conjunction with that of the Apostle Peter, and this is that His rising as the Day Star on June 12th, 1933, is never to be repeated *because He came to mark the opening of His "day", that is the day of His Dominion as Lord*, though not yet as King of Kings. Furthermore, this Coming to His Church was intended as the foreshadowing or pre-arrival of His Second Advent.

The warning intimation contained in the words "Thou mayest by no means know at what hour I shall have come upon thee" is intensely solemn, as it clearly predicts a season of judicial blindness and can only mean that our Lord, as a rebuke for the Church's unwatchfulness, declares that she should "by no means" be enlightened—a fact which can only mean that having been found asleep when He came in 1933 His Church must remain asleep as to the time of His return until with the foolish virgins, who are devoid of the Holy Spirit, she is awakened by the Cry, "Behold, the Bridegroom, come ye forth to meet Him". This means that since our Lord's rising as the Day Star and the "sounding of the Cry" in 1933 He has not been available to His Church as such which has had to remain in ignorance of what had taken place because she had callously ignored His warning and had exhibited an utter lack of devotion to Himself in that, unlike the prophets of old who "searched diligently" to learn the time of the First Advent, she was supine and content to accept the delusions that "the times and the seasons" must be left severely alone and "of that day and hour knoweth no man" in its gross misapplication to the Second Advent with which it has nothing whatever to do. (1 Peter i, 10, 11).

Nevertheless let no one miss the fact that our blessed Lord

came as the Day Star to His Church on June 12th, in the year 1933, and mystically is present as such Now and available to all His members and will be until in Person and in His body of Glory He again descends after 1937 years to the earth for nine days. These will complete with the Forty Days of His resurrection ministry the fifty days to Pentecost 1970 when He will summon His completed Church to meet Him in the air—the sleeping members having been raised from their graves and the living members having been clothed with bodies “fashioned like unto His own body of Glory”. (Philippians iii, 21).

The fact cannot be evaded that the Church's lack of devotion to Christ, its Head, expressed by its gross neglect of all warnings to “watch” for the opening of “the day of the Lord” and for His own promised Coming, has been the cause of a definite estrangement between Christ and the Church, which is His body, for the past 36 years since 1933. This is most definitely confirmed by the fact that in His Address to the Church of the Laodiceans in Revelation iii our Lord not only makes no reference to His Second Advent but chides them in solemn terms because they are neither cold nor hot; for which reason He affirms He will spue the whole Church out of His mouth and dissociate Himself from all its works and ways. In Part II of this chapter we are going to show that our Lord carried out this threat on June 12th in 1933, when also He “cut off” the nations as foretold by St. Paul in Romans chapter xi, 22.

It must be understood that in His Addresses to the Seven Churches of Asia our Lord takes the place of a Judge of His Church's works and testimony. It is not individuals who are addressed but the Church viewed corporately and it is as such that our Lord spued it out in 1933. The cause of this was on the one hand the Church's gross apostasy and on the other hand the refusal to “watch” and the self-complacency of those (His true children) who should have been “the salt of the earth” and “the light of the world”, but who had completely failed to be either; and above all had failed to be a witness of His Coming and of the Judgments which are destined to sweep this present civilization out of existence prior to the setting up of the Kingdom in 1978.

As we have before pointed out, our Lord Jesus Christ having rejected the testimony of His Church in every corporate or

sectarian form whatsoever, turns, as one who has gone outside the camp of Religious Christendom, to individual members still in it, saying "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me". This most blessed invitation of our Lord is addressed to any and all of His children who, taking account of the facts from Holy Scripture which have been revealed hear His Voice summoning them to leave what He has spued out and abandoned to judgment, and come forth to Him "without the camp", even if this means bearing reproach from those who prefer to remain in it even though it means being "ashamed before Him at His coming" (1 John ii, 28).

What has taken place with the Church as a whole is irreparable as God never restores what has failed. But to the individual disciple our Lord presents Himself as the Day or Morning Star and as willing as such to be enthroned in the hearts of all those who will open the door to Him.

It will occur to some that it was only those of mature years in 1933 who were responsible for the failure that then took place and which cannot be laid at the door of those who were then either children or not yet born. This is true and most solemn and increases the guilt of those who then failed, since it has reacted upon the rising generation which in general is almost totally ignorant of the prophetic Scriptures and therefore of what they reveal concerning the Second and Third Advents of our Lord Jesus Christ.

THE FIRST AND THIRD ADVENT OF OUR LORD JESUS CHRIST ALSO SEEN TO BE FORESHADOWED BY A PRE- ARRIVAL

The solemn reality of the facts we have just set forth concerning events in the year 1933 which constituted a foreshadowing of our Lord's Second Advent in 1970, will be greatly enhanced by learning from the Scriptures, and notably from the prophecies of Isaiah, the nature of events connected with His mystical pre-Incarnation in the believing Remnant of Judah. In a former work, still available, we have dealt at length with this great mystery and also in our next chapter on "The Church

for which Christ is now Coming” we give an exposition of it. We shall, therefore, only now give a brief summary of the facts.

In the year 742 B.C. the prophet Isaiah uttered his prediction of the immediate birth by a virgin of Immanuel. His actual words were:

“Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel.” (vii. 14)

The context infers that within two or three years this Child would be a sign to the King of Judah that his enemies, the Kings of Syria and Samaria, would have been dethroned.

In Matthew i, 22, 23 we read, “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us”.

If Isaiah’s prophecy was therefore only literally fulfilled 741 years after he uttered it, how then could it be a sign to the King of Judah? The answer is that in 742 B.C., when the prophecy was uttered, Immanuel became mystically incarnate in the believing Remnant of Judah, who are actually termed in Isaiah xxxvii, 22 “the virgin, the daughter of Zion”.

This mystical conception or pre-Incarnation of our Lord in this believing Remnant of Judah continued for a period of 280 cycles of 888 days when one of their number, even the blessed Virgin Mary, gave birth to Emmanuel after a literal gestation period of 280 days. During the whole period from 742 B.C. to 1 B.C. when our Lord was born He was mystically present in and with this believing Remnant of Judah. In Isaiah viii, 10 we hear the prophet addressing the nation thus, “Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us”—a phrase which makes it clear that Immanuel had mystically taken His place with Isaiah and the Remnant of Judah that stood with him when the nation had sunk into gross apostasy.

The context shows that a son was conceived and born to a maiden whom the King of Judah had just married and he, by name Hezekiah, in all things typified Immanuel, and as such became the promised sign to the King of Judah.

Judicial blindness overtook the nation of Judah and this is

expressed when God declared to Isaiah in chapter viii, 16, "Bind up the testimony, seal the law among my disciples", that is the Remnant which stood with Isaiah.

Nearly every feature associated with our Lord's mystical appearing as Immanuel to the Remnant, prior to His first Advent, was repeated when He came as the Day Star or Light-bringer in 1933 to foreshadow His Second Advent in 1970. Furthermore, three cycles of 888 solar years elapsed between 742 B.C. and 1933—a measurement which omits the 7 years A.D. 26 to 33 and adds 3 years for reasons fully explained elsewhere.

THE PRE-ARRIVAL OF OUR LORD'S THIRD ADVENT

We read in Revelation xvi, 15;

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

The expression "as a thief" is familiar to us in view of our Lord's statement in the Address to Sardis. But let us make no mistake for just as He Himself came on June 12th, 1933 as the Day Star and as such is still mystically present, so will He Himself actually come in some unnamed form to the then existing believing Remnant in Israel. Revelation xvi covers events at the end of the seven years 1971–1978, and so this third mystical appearing of our Lord is likely to occur in the last year before He comes in power and glory to overthrow "Babylon" in 1978.

This mystical appearing to the Remnant is clearly foreshadowed in John vi when our Lord, walking on the water, comes to the Twelve Apostles, who had with them in the ship the twelve baskets of fragments that were taken up after the Feeding of the Five Thousand and which are a symbol of the testimony of Holy Scripture which the Church, Christ's body, will bequeath to the faithful Remnant in Israel before her translation to Heaven.

The fact, therefore, stands out in Holy Scripture that prior to our Lord's First, Second and Third Advents there has been, or will be in the case of the Third Advent, a mystical pre-Arrival which foreshadows to the obedient His arrival in Person; whether it be as Immanuel to Isaiah and the Jewish Remnant or as a gracious Light-bringer to His Church at a time of

increasing darkness and delusion, or in some yet unrevealed form to the Remnant of Israel in a future day.

Verily we may say with the Psalmist (xix):

“The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.”

PART II

GOD ACTS JUDICIALLY TOWARDS RELIGIOUS AND POLITICAL
CHRISTENDOM ON JUNE 12TH 1933 WHEN THE 6000 YEARS
OF MAN UNDER PROBATION ENDED TO THE HOUR AND
“THE DAY OF THE LORD” OPENED

TO THE NATIONS

“CONTINUE IN HIS GOODNESS: OTHERWISE THOU ALSO SHALT
BE CUT OFF.” (Romans xi. 22)

TO THE CHURCHES

“SO THEN BECAUSE THOU ART LUKEWARM . . . I WILL SPUE
THEE OUT OF MY MOUTH.” (Revelation iii. 16)

Anyone who reads the Book of Revelation, even superficially, will learn that it is the prophetic record of the varied judgments that are to fall upon and obliterate Religious and Political Christendom, as now existing, in the seven years 1971 to 1978. The judgments of God fall only upon those who fail in responsibility and are deliberately disobedient to His revealed Will as set forth in the Holy Scriptures. (See Luke xii, 43.) As all the nations of Christendom have the Scriptures, not one of them is exempt from the judgments which are about to fall. It is, however, clear that since 1933 the nations are being brought together into groups because each group has its own particular responsibility towards God and therefore also its own particular judgment from God.

It may be asked in what way are the nations of Christendom answerable to God? They have in fact a dual responsibility, one of which relates to government and the other to the display of His grace towards them.

In the year 604 B.C., as narrated in Daniel ii, God appointed

the Gentiles to rule the earth with Nebuchadnezzar, King of Babylon, as the first Gentile monarch by Divine appointment. In 588 B.C., the Kingdom of Judah fell before the armies of Babylon. In the fourth chapter of Daniel Nebuchadnezzar is stated to have come under a judgment lasting "seven times"—a "time" being a Babylonian year of 360 days. Therefore the period of this judgment lasted for 2520 days. Just as with the "seventy weeks" prophecy each of the 490 days was typical of a year, so also these 2520 days are symbolical of the 2520 years during which the Gentiles would rule the earth like voracious beasts in alienation from God. Consequently the year 1917, when the Balfour Declaration ordained the return to Palestine of a limited number of Jews, was 2520 years from 604 B.C. when Gentile rule of the earth began and when the throne of Judah began to fall.

More important still is the year 588 B.C., when the King of Babylon besieged Jerusalem, as it is marked in the Bible as the official starting date of the 2520 years of Gentile governmental supremacy in the earth. This date is the only one recorded four times in the Bible. We will quote Ezekiel xxiv, 1, 2. "In the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto (Ezekiel), saying, Son of man, write thee the name of the day, even of this same day: the King of Babylon set himself against Jerusalem, this same day". Such an emphasis clothes this date with an immense significance. The actual date was January 8th, 588 B.C. Like all such measurements, as explained in Chapter I, this one omits the seven years and 170 days from A.D. 26 to 33, so that on June 12th, 1933 the 2520 years had reached a total of only 2512 years and 352 days.

There yet remains, therefore, a period of seven years and 33 days to complete the 2520 years; but this will be fulfilled at the Third Advent of Christ in 1978, after the Apocalyptic seven years have run their course from 1971. It is these seven years which will complete the 2520 years and replace the seven years A.D. 26 to 33 which God cancelled because of Messiah's rejection.

Now the question arises, why did not the 2520 years continue after June 12th, 1933? The answer is that when on that date the 6000 years of man ended, the world entered the period called by our Lord "the harvest", which is "the consummation of the

age". We will quote now our Lord's words in Matthew xiii, 30, in the Parable of the Wheat and Tares "Let both grow together until the harvest: and in the time of harvest I will say unto the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn". In the interpretation as given in the Revised Version margin, "the harvest" is said to be "the consummation of the age" and "the reapers" are the angels.

It is manifest that "the tares" are the nominally Christian nations and that our Lord Jesus Christ is directing the angelic powers in bringing them into groups for burning, which signifies judgment.

This leads us to an extremely solemn conclusion which cannot be evaded. When our Lord ascended into Heaven, He heard God the Father say, as quoted in Psalm cx, 1, "Sit Thou at My right hand, until I make Thine enemies Thy footstool". When, however, man's 6000 years ended on June 12th, 1933, and "the day of the Lord" opened, our Lord rose up from God's right hand, and as LORD took over the government of the nations, because the hour of judgment had struck when His enemies in the earth should be brought low and His Kingdom be ushered in.

Consequently, Gentile rule of the earth ceased when "the consummation of the age" began in 1933 and the nations became, unknown to themselves, the victims of circumstances controlled by Christ in Heaven, who is directing their courses toward a predetermined end; and this as a preparation for the coming of His Kingdom in 1978 when "the consummation of the age" ends and Gentile world domination comes crashing down like the walls of Jericho. Then also the 2520 years will have fully run their course and what nations then remain will have learnt, as did Nebuchadnezzar after 2520 days, that "the most High ruleth in the Kingdom of men, and giveth it to whomsoever He will. (See Daniel iv, 17, 25, 34).

THE EXCISION OF CHRISTENDOM ON JUNE 12TH 1933,
ANNOUNCED FORTY DAYS PRIOR THERETO

We now turn to consider what response the nations of Christendom have made to God for entering into a covenant

of grace with them, making them thereby His vessel of Testimony in the earth after the rejection of the Jewish nation for the age in A.D. 33.

At midnight on June 11th 1933, a period of 2000 civil lunar years terminated to the hour from October 12th, A.D. 33. Such periods are always composed of 4×490 years which makes a total of 1960 years to which 40 years of Jubile are added. These 2000 years our Lord Jesus Christ called "the times of the Gentiles" in Luke xxi, 24. These "times" must not be confused with "the seven times" or 2520 years of Gentile rule of the earth, which relate to government; while "the times of the Gentiles" relate to the grace of God extended to them through the sacrifice of Christ.

The date of October 12th, A.D. 33 is of great significance as October 11th was the last day of the year of clemency to the Jewish nation as stated in Luke xiii, 8, where the Vinedresser pleads in the Parable of the fruitless Fig Tree, "Let it alone this year also . . . and if it bear fruit, well: and if not, then after that thou shalt cut it down". The occasion referred to was October 22nd, A.D. 32, which was to the day 3 years from the start of our Lord's ministry in A.D. 29. In this last year our Lord died, arose and ascended into Heaven. Then, at Pentecost the Holy Ghost descended, and the Spirit-filled Apostles pleaded with their nation and its rulers to repent, and actually offered that the Messiah would return if they did so. But the rulers cast the Apostles into prison and sought to forbid them to preach Christ risen to the people, many thousands of whom had turned to the Lord. Finally, on October 11th, A.D. 33 the rulers "cut to the heart" by his Address to them incited the mob to stone the saintly Spirit-filled Stephen to death. This crime was committed on the last day of this extra year of clemency, and in effect it was the "citizens" of the Parable of the Pounds in Luke xix, sending "a message after Him saying, We will not have this man to reign over us". At once the fig tree (the Jewish nation) was "cut down" "for the age" and ceased to be God's witness in the earth, though until A.D. 70 the Temple remained for the benefit of the believing Remnant that came to be called the "sect of the Nazarenes" as explained in our next chapter.

As God cannot leave Himself without witness in the earth the period called "the times (or seasons of grace) of the Gentiles"

began the very next day. October 12th, after this rejection of the Jewish nation.

To understand what really took place we have to turn to the Apostle Paul's wonderful dissertation in Romans xi, where he explains the dispensational position of both the Jews and the Gentiles. He uses the olive tree to illustrate his subject as it is the oil of the olive that fed the lamps in the Tabernacle and Temple. Lamps are for light and light speaks of Testimony, as saith the Psalmist, "Thy word is a lamp unto my feet, and a light unto my path" (cxix, 105).

This olive tree had its root in Abraham, and therefore the Jews were "the natural branches"; but some of these were "broken off" through unbelief in regard to their Messiah (verse 20). What about the Gentiles? If they were now to be God's witnesses in the earth they must derive their power from the Divine olive tree.

So the Apostle addresses the Gentiles in these terms:

"I speak to you Gentiles . . . if some of the branches (i.e. the Jews) be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. . . . Be not highminded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: OTHERWISE THOU ALSO SHALT BE CUT OFF" (verses 13 to 22).

It needs to be realized that these words of the Apostle given to him by the Holy Spirit to write constitute an official intimation from God Himself that He has entered into a covenant of grace with the Gentiles whereby He has made them to be LIGHT BEARERS in the earth in the place of the Jews, who had utterly failed as such, and had ended by killing Jesus who was "The Light of the World". (John viii, 12.)

It will be noted that the Apostle on God's behalf gives the Gentiles a most solemn but clear warning that if unfaithful they, like the Jews, would experience the severity of God and be "cut off"—not temporarily for the age like the Jews but finally and without hope of restoration.

When, therefore, the time was reached in 1933 that God could no longer allow the nations of Christendom to continue

to despise His grace and goodness in both the Religious and Political spheres, He determined upon a course of action by which they should be advised of His intention to terminate His covenant of grace with them, as He could not act unilaterally as men do. At the same time occasion would be provided in which they would demonstrate their departure from His "goodness" and thus justify the righteousness of His impending judgment by which they would suffer excision and total rejection as His witnesses in the earth. In other words Christendom would now be "cut off" from the olive tree of Divine testimony and thus make way for the grafting in of the Jewish "natural branches" concerning which Paul writes, "And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again". (Romans xi, 23, 24.)

The whole world had suffered a period of grave financial depression from the Autumn of 1929 to the Spring of 1933—a period of $3\frac{1}{2}$ years, which was separated by exactly 1900 years from our Lord's period of public testimony. Christendom having discovered that it was impossible to serve God and Mammon had decided to serve Mammon apart from God, except for a measure of lip service provided by the apostate Christian sects. Christendom had in fact followed Israel, when Moses was on the Mount, by making a god of gold, or in other words material gain had become the obsession of the nations, with the Religious Sects joining in the scramble for what they could get out of it.

In the autumn of 1932 the then League of Nations decided to seek a remedy for the existing depression by calling a World Economic Conference to which every government of the earth was required to send some of its members. The hand of the Almighty was obviously at the back of this, since if the nations were to be "cut off" they must all be assembled and give a united demonstration of their determination to serve Mammon rather than God, Who for 1900 years had faithfully fulfilled His part as the God of all grace towards them in that the Gospel of Christ had been made known to every nation under Heaven.

The writer and his associates foresaw from the Scriptures and notably from their chronological intimations that Christendom would be "cut off" about Pentecost in 1933 and Christ appear. These facts we declared to our fellow-Christians at a

meeting addressed by the writer at Friends' House, London on November 25th, 1932, our actual declaration being that in 200 days, that is, on June 12th, 1933, these events would take place.

The least intelligent can appreciate that when God has specific actions to perform in the earth, he has to have some among His people who are cognizant of what He is doing and more especially so when He requires one or more to act on His behalf. The Psalmist declares, "the secret of the Lord is with them that fear Him; and He will show them His covenant" (xxv, 14). Our Lord Jesus Christ, as Head of the body, the Church, could not possibly act in a matter directly affecting His members without making the fact known to some of them first, as otherwise He would appear to be acting apart from His Church. Neither would He be likely to use for the purpose anyone linked directly or indirectly with the apostate Sects or with lukewarm Assemblies bound by the traditions of men. It is certain that He would only seek those who had gone forth "unto Him without the camp, bearing His reproach" because any testimony with which He is associated would assuredly be a subject of shame to those "in the camp". To his son in the faith, Timothy, the Apostle Paul writes, "Be not thou therefore ashamed of the testimony of our Lord . . . all they which are in Asia be turned away from me". (2 Timothy i, 8, 15.)

We mention these things as the writer and his fellow-disciples were called upon to act for God in giving to the nations of Christendom a specific warning of Forty Days' duration that He now intended to cut them off for their blatant refusal to continue "in His goodness".

On April 25th, 1933 we received from God a clear command to go to London and arrange a large Public Meeting and announce that just about June 12th God intended to "cut off" the nations and that Christ would appear for His Church. After this Meeting had been arranged and large notices had been sent to the Press advertising it at the Queen's Hall for Tuesday, May 2nd at 7.30 p.m. we learnt that the League of Nations had finally fixed the date for the opening of this great World Conference as 3 p.m. on Monday, June 12th (1933). This we knew was an act of God "that confirmeth the word of His servant, and performeth the counsel of His messengers". (Isaiah xlv, 26).

To make our pronouncement effective we took, at great expense, full double columns in most of the leading daily journals in the country, including *The Times* of London. Besides advertising the Meeting for the evening of May 2nd we inserted this Statement after quoting in part St. Paul's words of warning in Romans xi, 13 to 22:

"The exact meaning of these words, it is one of the objects of the undermentioned Meeting, at the Queen's Hall, to declare: but that Christendom, having utterly failed to continue in the goodness of God (a fact obvious to all) now stands in immediate jeopardy of the execution of the most fearful sentence, namely, absolute excision without mercy, we must here and now declare to our fellow-creatures under the unimpeachable sanction of Almighty God through His Holy Word—the Sacred Scriptures."

Our extensive publicity in the Press filled the Queen's Hall at only a few hours' notice as the papers could not insert our advertisements until the morning of the Meeting on May 2nd. The Paper read by the writer was a comprehensive survey of the world's position in the light of Biblical Prophecy; and the Forty Days' warning was declared to be the antitype of Jonah's warning to Nineveh, which carried such conviction because it was uttered in the power of resurrection after his "three days and three nights in the belly of the fish". This May 2nd we later learnt was the 1900th anniversary of our Lord's resurrection in A.D. 33. Was it not Christ, the antitypical Jonah, addressing Christendom through the members of His body on this anniversary of His resurrection? And will not "the men of Nineveh . . . rise in judgment with this generation and condemn it: because they repented at the preaching of Jonas"? (Matthew xii, 40, 41).

What with the frequent references of the Press to the forthcoming World Conference on June 12th, and the frequent references to the announcement that about June 12th the nations would be "cut off" and Christ appear for His Church, the date of Monday, June 12th had all the publicity that God intended; and this, no doubt, in the hope that some among His children might realize that an Epoch of the first importance was about to be reached.

The then Sixty-six nations of the earth duly assembled in the Geological Museum, London, at 3 p.m. B.S.T. on June 12th, each one being represented by several members of its Government, for as *The Times* stated it was a "gathering of all the Governments of the world". It will be realized that if the nations were to suffer excision they must unitedly be proved culpable of having departed from God and His goodness. It must also be realized that never in history since the Tower of Babel had there been a gathering so representative of the whole Adamic race.

The opening hour of this Conference—3 to 4 p.m.—was occupied by the speeches of King George V and the British Prime Minister. The purpose of the Conference, it was affirmed, was to form the nations into an "Economic Unit"—a truly Babel-like objective. The peoples of the earth were enduring great suffering with millions short of food and vast unemployment in nearly every nation. This, let it be realized, is what Gentile Governmental rule of the earth apart from God had brought about.

Would the nations of Christendom invoke the help of Almighty God through the Name of Jesus Christ? Or, would they defer to the idol-worshipping nations and the devotees of Buddha and Mahomet?

We will limit ourselves to simply stating that by deliberate design this World Conference in the opening and all other speeches refused, not only to defer to God, but to allow even a mention of His Name or of that of His Son, our Saviour, the Lord Jesus Christ. No greater a collective insult to the Throne of God has ever been offered by the Adamic race which had been brought together by God in order that it might demonstrate the justice of the act of excision which that day was to be executed in fulfilment of St. Paul's threat and of the pronouncements made in God's Name Two Hundred days and Forty days prior thereto.

In the following year we came into possession of the Bible's faultless chronology of Human History and with this the knowledge that the hour of 3 to 4 p.m. on June 12th in the year 1933 which witnessed the opening speeches of this World Conference WAS ACTUALLY THE LAST HOUR OF THE SIX THOUSAND YEARS OF MAN UNDER PROBATION. In Greenwich Mean Time

it was 2 to 3 p.m. which is 5 to 6 p.m. Baghdad Time—Bible days beginning at 6 p.m.

It is not surprising, therefore, that it was reported in the Press that as the opening moment of this Conference approached "every eye was upon the clock".

It is safe to assert that this gathering, which represented the whole human race, by its deliberate refusal to acknowledge God in any way whatsoever, set its seal to Adam's original act of independence of his Creator in the Garden of Eden; and this to the very hour 6000 years later—a 6000 years which had as its type the six days of Creation and Restoration between March 4th and March 9th inclusively in the year 4075 B.C.

We may well enquire, who could estimate the measure of the disintegration of civilization that has taken place since the excision of the nations on June 12th in the year 1933? Religious apostasy has given birth to a moral depravity hitherto unknown and at such a pace as even to shock the intellectually depraved, who have long since abandoned themselves to materialistic or humanistic infidelity.

It is very important to note the fact that whereas the nations were "cut off" by God on June 12th, 1933, when 6198 civil lunar years of 354 days had elapsed from the Creation of Adam and Eve, the Second World War broke out on September 3rd, 1939 when 6198 true lunar years of 354 days 8 hours 48½ minutes had elapsed from Creation—a fact which proved that God waited for this period to run its full course in true lunar terms before striking with a judgment which was a first sequel to His act of excision.

Somewhat over three weeks after June 12th, 1933 we met as a small group to wait upon God and this in the sure knowledge that we had committed Him by our declaration on May 2nd because we knew He had authorized us to make it. Rising from our knees on one occasion the Spirit of God gave the word "The nations are cut off"; and from that day to this we have known that God did perform "the counsel of His messengers" at the end of the warnings given two hundred days and forty days prior to June 12th, 1933.

World history since 1933 should convince the rankest sceptic that humanity has degenerated since at a pace never before known with the result that unbridled lawlessness against

Authority prevails in every sphere and not the least in the rebellion of Professional Ecclesiastics against every element in Biblical Christianity which constitutes a challenge to the minds of those devoid of God's Holy Spirit.

Having now shown how and when Political Christendom exhibited before the whole universe its departure from God and was "cut off" to await its extinction in the seven years of the Apocalypse from 1971 to 1978, we must set forth the manner in which Religious Christendom likewise exhibited its apostasy and lukewarmness in such a way as to justify our Lord Jesus Christ in spuing it out of His mouth and removing from its place the Candlestick of Testimony.

RELIGIOUS CHRISTENDOM SPUED OUT
OF THE MOUTH OF CHRIST AS PREDICTED
IN REVELATION III, 16

OUR LORD'S ACT SIGNIFIES THAT HE HAS TOTALLY DISOWNED ALL ASSOCIATION WITH CHRISTENDOM'S SYSTEMS OF PSEUDO-PRIESTHOODS AND NON-CLERICAL ASSEMBLIES AND ALL ELSE THAT CORPORATELY PURPORTS TO BE A "CHURCH" OF GOD OR "THE CHURCH" OF GOD.

COMING "AS A THIEF" ON JUNE 12TH 1933, OUR LORD REMOVES THE CANDLESTICK OF TESTIMONY TO A PLACE "OUTSIDE THE CAMP" FROM WHENCE HE NOW ADDRESSES THOSE IN THE CAMP TO COME FORTH TO MEET HIM, THE RETURNING BRIDEGROOM.

"Yea, the stork in the heaven knoweth her appointed times
... but my people know not the judgment of the LORD".

(Jeremiah viii. 7)

Since the days of the Emperor Constantine at the beginning of the 4th century of the Christian Era when Christianity became a recognized religion of the Roman Empire, Church and State must be viewed as one. Consequently, when Political Christendom was "cut off" on June 12th 1933, Religious Christendom was likewise totally and finally rejected by Christ

as having any further right to claim Him as associated with its works or testimony, seeing that it had become apostate to the last degree exactly in the terms foretold by the Apostles, Peter, Paul and Jude. (See 2 Peter ii, 2 Timothy iii and Jude 8 to 16.)

As St. Paul declares in 1 Corinthians iv, 2, "It is required in stewards that a man be found faithful"; so when perfidy in Religious Christendom had reached its zenith of unfaithfulness to our Lord He declared of it, "Thou mayest be no longer steward" (Luke xvi, 2).

Christendom had from the beginning possessed the Candlestick of Testimony referred to by our Lord in His Address to the Church at Ephesus in Revelation ii. This was her emblem of Divine appointment: but when our Lord came "as a thief" to the Church on June 12th 1933, He removed the Candlestick, and placed it "outside the camp" from whence He would supplant the Church's testimony by one of His own, as "The Amen, the Faithful and True Witness, the beginning of the Creation of God".

We learn from Exodus xxxiii that after Israel had sinned with Aaron in the worship of the golden calf that "Moses took the Tabernacle, and pitched it without the camp, afar off from the camp . . . and . . . every one which sought the Lord went out unto the tabernacle of the congregation which was without the camp". History, therefore, in Israel has repeated itself in Christendom.

Our Lord declared in His Address to Laodicea in unequivocal terms that He would have to spue out the Professing Church in its every corporate form because of its apostasy and lukewarm state; and this He did on June 12th 1933, when the nations were "cut off" for, as Balaam was compelled to declare, "God is not a man, that He should lie . . . hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numbers xxiii, 19).

Of what conceivable use is it, therefore, to pray for the revival of the "Churches" as many are doing, when our Lord has abandoned them to judgment and is Himself entreating the members of His body through the irrefutable facts from the Bible contained in these pages to come forth to meet Him "outside the camp", whither He has gone in loathing and disgust from all that falsely bears His name within the camp?

THE APPARENTLY FALSE PREDICTION OF OUR LORD'S
APPEARING AFTER FORTY DAYS—THAT IS ON JUNE 12TH
1933—WAS INTENDED BY GOD TO BE A FINAL TEST OF
THE CHURCH'S WATCHFULNESS

We have made it clear that we were under the direct command of God to make the pronouncement on May 2nd 1933, that in Forty Days Christendom would be "cut off" and our Lord appear for His Church. We know that Christendom was "cut off" at the end of these Forty Days, and that our Lord did then appear to His Church as the Day Star or Light-bringer. But the statement we made unequivocally declared that Christ would appear and translate the Church "just before or just after June 12th".

As Christ did not come in visible form on June 12th, it appeared that we made a false prediction and to this day the writer and his associates bear the stigma of having done so. Viewed naturally this would be true; but it so happens that the One who commanded Isaiah to utter the prediction of the immediate conception and birth of Immanuel 741 years prior to His First Advent, as stated in Isaiah vii, also commanded us to the day three cycles of 888 years later to predict our Lord's Second Advent in Forty Days. Furthermore, be it noted that just as there was a mystery in Isaiah's prediction, so was there a mystical element in our prediction on May 2nd 1933. By this we mean that just as our Lord remained mystically present as Immanuel with the believing Remnant of Judah until His birth by the Virgin Mary at Bethlehem on October 29th, 1 B.C., so our Lord as the Day Star or Light-bringer will continue to be mystically present with those who received Him as such into their hearts in 1933, until He becomes visibly present and completes His Second Advent when He descends from Heaven for His Church on June 11th 1970.

This will the better be understood when it is realized that with God, "the thing that hath been, it is that which shall be: and that which is done is that which shall be done: and there is no new thing under the sun". (Ecclesiastes i, 9).

We must, however, point out that as God would not commission anyone to make an untrue statement in His Name, there must be a reason *in His sight* why our pronouncement that our

Lord would visibly appear “just before or just after June 12th” (1933) is true. (At the time we did not know that June 11th was the solar anniversary of our Lord’s Ascension, and therefore also the date in our calendar of His Second Advent, for reasons we shall later explain.)

Throughout the Bible Sacred or Redemption Chronology is interspersed with intervals during which time is not reckoned for various reasons, such as the periods of judgment in the days of the Judges—judgments not being compatible with Redemption.

Time in the Bible from A.D. 33 to 1933 was measured in one stride of 1960 civil lunar years from October 12th A.D. 33 to June 11th 1933, when the world entered the Consummation of the Age which is an era of preliminary judgments such as the Second World War. Redemption Time then ceased to be reckoned, the period being a chronological hiatus. Therefore in God’s sight, and in that of all who own the perfection of His ways, June 11th 1933 and June 11th 1970, when our Lord appears, are one and the same day. This principle may not be adequately explained for want of space, but may God have mercy on anyone who suggests or declares that this is an effort to vindicate our actions in 1933. In His grace God has set scores of seals upon the end-time service to which He called us; and we have long since died to the criticisms of those who know not whereof they speak.

It needs to be realized that the date of June 12th 1933, was that which both the Apostles Peter and Paul so earnestly warned the Church to watch for and that is why we were caused to give warnings 200 days and 40 days before it was reached. If in communion with the Spirit of God the Church had been on the “watch”, believers might have been awakened to its significance; but the deep-dyed prejudice against “dates” forbade any such happy result.

The obvious fact stands out that without the Bible’s dates it is quite impossible to “watch” except in a theoretical and passive manner. The dates were inserted in the Bible so that when “the Consummation of the Age” was reached Christians might witness a progressive unveiling of Biblical eras which would keep them in lively expectation year by year. To the prophet Habakkuk it was said, “the vision is yet for an appoin-

ted time, but at the end it shall speak, and not lie; though it tarry wait for it; because it will surely come". Also to this prophet, who was under rebuke, it was said by the Lord, "Write the vision, and make it plain upon tables, that he may run that readeth it". (Habakkuk ii, 2, 3.) (This prophecy of Habakkuk is quoted at the end of Hebrews x in relation to the Second Advent of Christ in order to induce patience in view of inevitable disappointments to be experienced by the watchful.)

'IF THEREFORE THOU SHALT NOT WATCH'

These words of warning by Christ to His Church, as we have previously pointed out, passed unheeded and led to the fulfilling of the threat, "thou shalt by no means know at what hour I shall have come upon thee". (Revelation iii, 3.)

Before our Lord carried out this threat He evidently required a specific act which proved the justice of His doing so; just as He had required a specific demonstration of the nations' departure from God before His act of excision.

Two weeks after our pronouncement of May 2nd an organization called "The Advent Testimony and Preparation Movement" called a Meeting at the Kingsway Hall, London, which was attended by some fifteen hundred believers from all the sects holding to the doctrine of the Second Advent. The following report of this meeting was given by a Christian journal. It was headed:

"THE PERIL OF FIXING DATES"

A GRAVE WARNING FROM THE ADVENT TESTIMONY

"The Rev. ———, speaking for the Council as its Chairman, prefaced his address with an evidently carefully prepared Statement, uttered with a sense of grave responsibility, and listened to intently by an audience so crowded that there was scarcely standing room left. He referred to the recent address of Mr. Ware in the Queen's Hall, since very widely circulated, in which he set June 12th as the date of our Lord's return. 'We all have the greatest respect for Mr. Ware's earnestness . . . but many of us wish he had left dates alone. . . . We do wish publicly to take exception to the naming of any date'."

(Life of Faith, May 1933)

Some at this meeting reported that nearly the whole audience appeared to approve this statement with fervent "amens".

It will be noticed that the criticism centred upon "the dates" which, under God, formed the essence of our message.

It is clear that our Lord accepted this as His Church's rejection of the message He had caused us to deliver on May 2nd, in which on twenty-one occasions we affirmed we were speaking on God's behalf. So our Lord's effort to arouse the Church from its sleep and to take heed to St. Paul's urgent warning to watch for the opening of "the day of the Lord" on this very June 12th 1933, completely failed—the failure being sealed by the temerity of this Council in presuming to pass judgment on a purpose ordained of God. This was in principle evidently a repetition of Uzzah's act of touching the Ark to save it from falling. (2 Samuel vi, 6, 7.) This Council, assuming to itself an imaginary authority, felt it to be their duty to protect God's Truth and in so doing intruded into a sphere which is the allotted prerogative of the Holy Ghost, Who needs no help of man in His upholding of the Truth of God in the earth.

Without a doubt this and other actions by this Advent Movement such as distributing free pamphlets at our meetings written mainly by one H — L — cynically attacking our use of Bible Chronology at the Meeting of May 2nd, not only brought in death upon the Church as touching the whole subject of our Lord's return, but also was accepted by Him as proof of the Church's refusal to "watch" and, therefore of the necessity of His carrying out His threat to withhold from her all knowledge of the hour of His appearing as the Day Star or Light-bringer on June 12th 1933, when His "day", that is "the day of the Lord" opened.

It must be pointed out that this refusal of the Church to pay heed to our Lord's commands and those of His Apostles to "watch" denoted a gross lack of affection towards Himself which He, as Judge of His people's works, gravely resented, because it was born of Laodicean lukewarmness and self-complacency. Furthermore, the Church's attitude to "dates" was culpable since God had raised up several since the First World War who had proved from the Bible we had entered "the end-time" in Daniel's predictions. Actually in the Great War in the year 1917, and again after it in 1923, the predictions of

Dr. H. Grattan Guinness, a well-known astronomer and highly-esteemed Bible teacher, were fulfilled with absolute accuracy. His conclusions were based upon "the seven times" or 2520 years of Daniel iv from which he foresaw that both the dates of 1917 and 1923 would witness Jewish renaissance and an advance toward the coming of the Kingdom. It was through Dr. Guinness' writings that we were led to see the immense importance of the year 1933 and to act upon it. Guinness belonged to what is called the "Historic" school of prophetic interpretation and the accuracy of His predictions led us to see that from 1914 and 1917 the testimony of the Holy Ghost in the earth would be chronological and directed towards preparing the Church for our Lord's Second Advent.

On the other hand there was a writer from what is called the "Futurist" school of prophecy that normally pays no heed to chronology, who was granted immense light from God on how time in the Bible is measured. This was Sir Edward Denny, an original member of the Brethren's Movement, to whom we have previously referred. His writings and charts on the Bible's cycles of time enable us to obtain from the Bible its perfect chronology and a true understanding of Daniel's prophecy of the Seventy Weeks.

Thus through these two faithful servants of God, He had provided perfect light on the two great time prophecies of the Bible, namely the "seven times" or 2520 years of Daniel iv, and the 490 years or "Seventy Weeks" of Daniel ix.

No one, therefore, need imagine that the Holy Ghost had not already shed adequate light on the Bible's "times and seasons" to enable the Church to be found "on the watch" when "the day of the Lord" opened in 1933.

In Daniel ix. 2 we read, "In the first year of his reign (i.e. Darius) I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem". This as the context shows sent Daniel to his knees in earnest supplication which resulted in his receiving the great Messianic time prophecy of the Seventy Weeks "unto the Messiah". Should not the Church have taken account of Daniel's regard for the "times" of Holy Scripture or are such features of Holy Writ deemed to be of no value?

St. Peter records in his First Epistle (chapter i) that the Old Testament prophets "enquired and searched diligently, . . . what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow". Has not the same Spirit of Christ been testifying beforehand to the Church and notably since 1914 and 1917 that "the coming of the Lord draweth nigh"; and urging us "to watch and be sober" because "the end of all things is at hand"?

The Bible has proved to us in these pages that our blessed Lord Jesus is about to appear for His Church that He may remove her from the earth before it is desolated by the judgments of the Apocalypse, which include wars that will be waged with the current stock-piles of nuclear explosives which could decimate the earth in a few hours.

May the Church be preserved from doing what Israel did with King David when "old and stricken in years". It is recorded in 1 Kings i that "they covered him with clothes, but he gat no heat".

In uttering His Addresses to the Seven Churches John notes that our Lord Jesus Christ is "girt about the paps with a golden girdle" and that "His eyes were as a flame of fire". This indicates that His affections are restrained because He finds so much in His people's "works" which is displeasing. His accusation against His Church now is that it is neither cold nor hot.

David's old age speaks of the end of the age, and the covering of him with clothes seems to typify an effort to restore "heat" between Christ and the Church by her efforts to be more "religious".

As David "gat no heat" it was decided to search Israel for "a young virgin" to cherish him that he "may get heat. So they found Abishag a Shunammite, and brought her to the King". We are told, the damsel was very fair, and cherished the King, and ministered unto him: but "the King knew her not". The implication is that the King wanted affection, not more clothes. This thought is beautifully supported by St. Paul's appeal to the Corinthian Assembly when he says, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ". (2 Corinthians xi. 2.)

The point is that Abishag was out of Issachar, the tribe "that had knowledge of the times to know what Israel ought to do". The figure may be faint but it would rejoice the heart of our returning David if the members of His body were to view the Scriptures as a time-table in which in the ultimate the date of His arrival could be found. That assuredly would bring heat again between Christ and the Church far more than a massive head-knowledge of the Bible or tremendous efforts to produce "revival" could ever do. It was the deep affection of Mary of Bethany and of Mary Magdalene that so touched the heart of the Lord Jesus that they are both accorded places of high honour in the Scriptures and that for all eternity.

Finally, may we draw attention to another episode in the life of King David from which we may gather instruction for the present hour?

In 2 Samuel xix, there is an account of how King David tested the affections of his own tribe, Judah, before he was willing to return to Jerusalem after the Absalom rebellion. He took no account of the Ten Tribes (who typify the Professing Church) as he knew their fickleness even though they said among themselves, "Why speak ye not a word of bringing the King back?"

David, on hearing this, "sent to Zadok and to Abiathar the priests, saying, Speak unto the elders of Judah, saying, why are ye the last to bring the King back to his house? seeing the speech of all Israel is come to the King Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the King?"

It then records that David "bowed the heart of all the men of Judah, even as the heart of one man, so that they sent this word unto the King, Return thou, and all thy servants". (Verses 9 to 14).

Is it not a fact that our blessed Lord and Saviour, earth's rejected King, is waiting for those who form "His body—His flesh and His bones" to summon Him as Bridegroom to return for His Bride? Does He not say to her "Surely, I come quickly"? But are we yet able to respond with a fervent "AMEN. EVEN SO, COME, LORD JESUS?" It shall be so, but first, as we have pointed out, He must present Himself in these terms, "I Jesus have sent Mine angel to testify unto you these things in the Churches. I

am the root (origin) and offspring of David—THE BRIGHT MORNING STAR”.

With the evident world-wide falling of “the latter rain” is not the Holy Spirit in course of preparing the Church, which is the Body and Bride of Christ, to join with Him in a heart-felt response expressed by the single word “COME”? (Revelation xxii.)

* * *

We are fully aware that the Church’s failure in the year 1933 to heed the urgent warnings of the Apostles to be on the alert for the opening of “the day of the Lord” does not lie at the door of the present generation which has come upon the scenes since, and which has had to suffer the effects of our Lord’s action towards the Church in withholding all knowledge of His appearing as the Day Star. We are in the end of the Laodicean phase of Church history and, as previously remarked, in this phase our Lord Jesus Christ refuses to mention His return because of the state of lukewarmness towards Himself. The result of this is that there is little light on the subject of prophecy and Christ’s return is hardly ever proclaimed even when Christians gather in large numbers. Furthermore, Christian teachers frequently refer to periods of time many years ahead for which preparation is to be made. Recently two well-known speakers have each named the next twenty-five years as “critical”.

There is great activity in the spreading of the Gospel by one means or another. But mass Evangelism produces few disciples though it sends a mixed multitude into the Churches and Chapels of Christendom; with what result, who can tell? The really bright spot in the increasing darkness is the activity of the Holy Spirit in the bestowal of “gifts” such as marked the early Churches as indicated in the Apostle Paul’s First Corinthian letter (xii–xiv). This is clearly “the latter rain” of James v and confirms the chronology which proves that our Lord’s Second Advent is about to take place. Praised be His Name.

May it be remembered that great activity in Christian work does not imply affection for Christ which manifests itself by a willing obedience to all His commandments and not just those

which call for no real self-denial. Our Lord's terms by which we qualify to be called "disciples" are given in the Gospels and they have not changed one iota in spite of present-day pretensions to great spirituality. (Luke xiv, 25 to 35).

CHAPTER THREE

THE UNVEILED MYSTERY OF THE CHURCH FOR WHICH OUR LORD JESUS CHRIST IS NOW COMING

FOREPLANNED IN ETERNITY BY GOD THE FATHER TO BE THE BODY AND BRIDE OF CHRIST AND LIKE HIM MYSTICALLY CONCEIVED AND BORN OF THE BELIEVING REMNANT OF JUDAH BUT IN THE ACTS PERIOD, THE CHURCH NOW AWAITS WITH HOLY ANTICIPATION THE APPEARING OF HER BRIDEGROOM TO TRANSLATE HER TO HER ETERNAL HOME IN HEAVEN FOR THE MARRIAGE UNION

“To preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from all ages hath been hid in God”

(Ephesians iii. 8, 9 R.V.)

PART I

Two months before Israel entered the land of Canaan under Joshua, Moses, for the benefit of those born in the forty years' wilderness journey, rehearsed and then wrote the Book of Deuteronomy in which he set forth the Law as given at Sinai; together with certain new features given to him by the Lord God. Apart from this gracious provision the majority of the people would have not only been ignorant of God's Laws but also have been under the influence of the evils which had sprung up and matured during those forty years of chastisement resulting from their refusal to enter the Promised Land (Amos v, 25, 26 and Ezekiel xx).

We, the members of the Church, the body of Christ, now stand on the very threshold of our Heavenly Canaan and, as with Israel and the Law given on Sinai, there is with us a great need to seek again and return to Apostolic traditions and

practices, that is to the Divine original in Christianity; as well as to cast off traditions which are of purely human origin, so that we may be found by our Lord Jesus Christ when He appears both practising and earnestly contending for "the faith which was once delivered unto the saints" as expressed in the Epistle of Jude.

This subject in its general aspect will occupy us in a later chapter; whereas in this chapter we are to concern ourselves with the recovery of the true facts, mystically, historically and chronologically, relating to the origin of the Church as the Body of Christ in the Acts' period, which from beginning to end was one of transition—our dispensation (called the Dispensation of the Mystery) actually beginning, as the Bible reveals, with the Apostle Paul's release from prison in A.D. 64 after "two years in his own hired house". We shall learn that the idea that the Church began at Pentecost in A.D. 33, when the Holy Ghost descended upon the Jewish remnant that had accepted our Lord as their Messiah, is utterly erroneous and the cause of the infinite confusion which exists as to the actual origin of the Church, which is **THE BODY OF CHRIST**.

Allow it to be said that He who in 1933 came as the Day Star or Light-bringer to some on the "watch", not only unveiled the truth concerning the course of time as it relates to **MAN** and also to His own predetermined earthly pathway, but thereafter crowned all by unveiling the whole truth as to how and when, His Body, the Church, began to be formed into a living organism. Here once again it was **LIGHT** on the Bible's chronology (in the Acts' period) that lifted the veil of secrecy from this whole subject after it had lain concealed in the Holy Scriptures for over 1800 years.

* * * * *

THE BIBLE opens with the simple but grand affirmation that "In the beginning God created the heaven and the earth". This makes no reference to the Universe, nor is there any indication of the length of time that elapsed between God's creative act and the chaotic condition of the earth as defined in Genesis i. 2. We have made many references to the Seven Thousand years which have been destined to elapse between God's works of restoration and creation with which the Bible opens and the

creation of the New Heavens and New Earth with which it closes as recorded in Revelation xxi. In Isaiah xlv. 18 we read concerning the earth, that God "created it not in vain, He formed it to be inhabited", from which fact we deduce that at some point of time it had been overtaken by a cataclysmic catastrophe connected no doubt with the fall of Lucifer referred to in Isaiah xiv. 12, and Ezekiel xxviii, where Satan is addressed as King of Tyre.

The Bible, taken as a whole, is God's own record of the carrying out of Two Great Purposes for which He restored the earth to a habitable state and created Adam and Eve to rule it for Him. The most important of these two purposes relates to Heaven and concerns the CHURCH, as the Bride of Christ, which is to dwell there with Him eternally. (1 Thessalonians iv. 17.) This is always referred to as an object planned BEFORE THE FOUNDATION OF THE WORLD or before "the age times" began. It is, therefore, GOD'S ETERNAL PURPOSE. God's purpose related to the earth has in view the coming Kingdom of Christ which is always a subject of Prophecy. Everything connected with the Kingdom is spoken of as planned "FROM THE FOUNDATION OF THE WORLD" (see Matthew xxv. 34).

Let the fact, therefore, be faced that our all-loving, all-wise and all-powerful God acting in His sovereign rights restored the earth and created MAN upon it, in order that His only begotten Son, our Lord Jesus Christ, might have a Bride and Eternal Helpmeet—the Church—and a Kingdom over which THEY would rule, even as typically Adam and Eve did before SIN deprived them of their exalted calling as RULERS of the earth for God (Genesis i. 28).

GOD'S ETERNAL PURPOSE

It is a self-evident fact from the Scriptures, which we will now quote, that at some point in eternity "before the foundation of the world" God the Father and Jesus Christ the Son were in holy counsel together foreplanning the means by which the Son should have a Bride and Heaven be peopled with many sons, each one conformed to the image of God's uncreated and Eternal Son, who thus would become the first-begotten Son of

God rather than the ONLY BEGOTTEN Son of God. This object could only be accomplished one way, namely, through the death and the resurrection of the Son, so it is written, "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it". (Ephesians v. 2, 25.)

Foreknowledge as exhibited by the Deity may be beyond human understanding but nevertheless it is a fact. It must, therefore, be realized that Christ's love for the Church was formed "before the foundation of the world" and that this was expressed by His Incarnation as much as at Calvary, when He gave Himself for her. That every member of the Church which is the Body of Christ was foreknown to and loved by Him is proved by the statement in Romans viii. 28 and 29 "And we know that all things work together for good to them that love God, to them who are the called according to His purpose (i.e. the Eternal purpose). For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren".

What we desire to make clear is that if we would enter into a real understanding of our wondrous Heavenly calling, as members of Christ's body, the Church, we must start by realizing that our history as such began in Heaven and that the Church as a Body was then foreplanned to be there as the Bride of Christ. Therefore the very first objective of God in the creation of Man was the formation of the Church, though this was kept an absolute secret until it was revealed to the Apostle Paul, whose conversion, three times recorded, *was the actual starting date of the chronological history of the Church*, as we shall later reveal from the Bible. The third chapter of Ephesians must be read if we would realize how deeply concealed God kept the fact that after the rejection of the Jewish nation for the age, His Eternal Purpose would be put into operation and occupy the whole interval until at the end of the age the Church, being now spiritually and numerically complete, would be translated to its eternal home in Heaven to be the Bride of Christ.

The following Scriptures unfailingly prove that all God's purposes in relation to the Church were settled before "the foundation of the world" or before "the ages" of Man began.

To the Ephesians Paul writes in chapter i. 4, 5:

"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will"

In Our Lord's prayer in John xvii, in which after verse 20 He makes request for the Church, we read:

"Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world".

This is a clear allusion to the occasion when God the Father promised His beloved Son a Bride. He now prays for those given to Him by the Father who are to form the members of His body. It was the Father's love for the Son that ordained that He should have a bride; or in another aspect "many brethren".

In 1 Peter i. 18, 20 we read:

"Ye were . . . redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreknown before the foundation of the world, but was manifest in these last times for you".

This Scripture makes it clear that when the plan was made for the formation of the Church, our Lord Jesus Christ foreknew that He would have to give Himself to die for her if He would present her to Himself "a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" like Himself (Ephesians v. 25, 27). The expression "redeemed" in 1 Peter i. 18 does not refer to our sinful state but to the Lord paying the price to possess us. Peter is addressing Jewish members of Christ's body and so refers to their former state and Jewish traditions. It would be quite incorrect to suggest that redemption from sin was planned "before the foundation of the world" as it would imply that Man was created to be redeemed.

Three other Scriptures of importance are to be found in 2 Timothy i. 9: Titus i. 2 and 1 Corinthians ii. 7 each of which has the expression "before the world" which correctly should read "before the ages" or age-times. This expression is the

equivalent of "before the foundation of the world"—both referring to the eternal past.

We must now pass on from the undateable occasion, when the Father and the Son foreplanned the Church as the body and bride of Christ, to the dateable age-times which have their beginning in Genesis i and ii.

THE UNION OF ADAM AND EVE FORMS THE FIRST AND
MOST BASIC TYPE IN THE BIBLE OF THE UNION OF CHRIST
AND THE CHURCH WHICH IS HIS BODY

It should not surprise us that God's Eternal Purpose that His Son, our Lord Jesus Christ, should have a bride finds typical expression on the very first pages of the inspired volume of Holy Scripture; for as we have said this was His primary objective in the creation of the Adamic race. It was not, however, until Paul's letter to the Ephesians (chapter v) that the union of Adam and Eve is actually set forth as the type of the union of Christ and the Church as His bride. Adam, we are told, is a figure of Christ and Eve, as all know, is a type of the Church. (Romans v. 14.)

No one could possibly understand how the Church is formed of and for Christ without taking account of exactly how Eve was formed out of Adam and then became His wife.

After the creation of Adam we read in Genesis ii. 18:

"And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him."

Had not this exact thought presented itself to God the Father when "before the foundation of the world" He planned that His beloved only Son should have an help meet? And was it not there and then acknowledged that this could only be effected by His Son's death and resurrection as the one "corn of wheat" that must "fall into the ground and die" if this help meet was to be conformed to His image and become the "much fruit" of His resurrection? Verily it was.

Here in a sense the antitype enables us to understand the type, that is, the way Eve was formed out of Adam.

We read in Genesis ii. 21, 22, 23:

“And the LORD God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; and the rib, which the LORD God had taken from man, made He (lit. builded He) a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.”

Sleep in the Bible signifies death; therefore Eve was formed when figuratively Adam was dead. While Adam was in this state the Lord God “builded” a woman of him and when he awoke it was to find he had an help meet by his side who was to share with him in his rule of the earth.

Let us not forget, as already mentioned, that the Apostle Paul, in Ephesians v, actually quotes Adam’s words on the occasion of Eve’s creation after stating (in verse 30) of the Church, “For we are members of His body, of His flesh, and of His bones”.

So here in Adam’s deep sleep we have a perfect type of the death of our Lord Jesus Christ who “loved the Church, and gave Himself for it”. But note that this typical death of Adam had nothing to do with SIN but with the creation of Eve. It is, therefore, a type of our Lord’s death on behalf of the Church which has nothing to do with sin but with the creation of Him and for Him of a bride who is to be His eternal help meet and co-sharer of His glory.

Where in relation to the death of Christ shall we find anything corresponding to Adam’s typical death on behalf of Eve’s creation? There is, of course, a perfect counterpart and this is in Christ’s death as THE ANTITYPE OF THE BURNT OFFERING. Adam’s typical death before sin had entered is therefore the FIRST expression of the Burnt Offering in the Bible; and every Burnt Offering thereafter right through the Bible is a TYPE OF CHRIST willingly giving Himself to die out of love for the Church; and this in the carrying out of God’s Eternal Purpose, planned “before the foundation of the world”, that He should have an help meet, a bride. Every Burnt Offering, we learn from Leviticus i, was a sweet savour, so we read in confirmation of what we are saying in Ephesians v, 2:

“Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour.”

This verse settles once and for all that Christ's death out of love for the Church (and altogether apart from sin) was as THE BURNT OFFERING. Therefore, every such offering as its smoke ascended Heavenwards, was to God a sweet savour of His Son's obedience in coming into the world to die that in His resurrection we, the members of His body, the Church, might be the “much fruit”, whether we be viewed as forming His bride or as being the “many brethren” conformed to His image who are to people Heaven throughout all eternity. (Romans viii. 29.)

The burnt offering which had to be “without blemish” we learn from Leviticus i was an offering for the acceptance of the offerer as a worshipper. So when we, the members of Christ, approach our holy God and Father in loving worship, we present our Lord Jesus Christ, who is the ANTITYPE of every burnt offering, and figuratively place our hands on His head as identifying ourselves with Him in His sinlessness and willing obedience to do the will of His Father; and as a consequence we know “He hath made us accepted in the Beloved” (One). (Ephesians i. 6.)

It will be well, before alluding to the Fall of Adam and Eve at the end of their forty days of testing, to refer to the historical facts relating to our Lord's death as the Antitype of the burnt offering in His yielding up His life for and out of love for His Church. As clearly established in our other work, the Gospel of John in its account of the Lord's crucifixion has only the burnt offering aspect in view. This reveals Christ as voluntarily dying to accomplish God's Eternal Purpose and in fulfilment of His assertion in John x. 17, 18, “Therefore doth My Father love Me, because I lay down My life, that I might take it again. . . . I have power to lay it down, and I have power to take it again. This commandment have I received of My Father”.

The essence of the burnt offering lay in the fact that it was a voluntary sacrifice and in these words our Lord is anticipating His death as a voluntary act and not as one hounded to death by His satanically-inspired enemies—such a death being the

antitype of the sin offering of Leviticus iv and as recorded by Matthew, Mark and Luke.

We must point out that John's Gospel figuratively opens with our Lord's death on account of sin. The Baptist announces Him as "The Lamb of God, which taketh away the sin of the world". Then, as we have previously stated, John i covers a typical death period of two days and nine hours which end with the two disciples abiding with Jesus from "the tenth hour" (9 to 10 a.m.). This being so (and it is the basic fact of and key to this Gospel) our Lord could not again die, except as the Antitype of the burnt offering.

What are the facts? Our blessed Saviour was crucified on Friday, May 1st, A.D. 33. This was Israel's 14th of Nisan (1st month) but according to the moon, it was the 15th Nisan which according to the Law was "the first day of unleavened bread", Jesus having taken the Passover and instituted the Supper the previous evening, when the day opened at 6 p.m.

If reference is made to Numbers xxviii. 16 to 22 it will be seen exactly what took place with our Lord Jesus on May 1st which was the true 15th Nisan in A.D. 33.

Having taken the Passover on the previous night He was crucified at "the third hour" which was 8 to 9 a.m. (Mark xv, 25). In Numbers xxviii. 19 to 22, we read concerning the 15th Nisan:

"But ye shall offer a sacrifice made by fire for a burnt offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year; they shall be unto you without blemish . . . and one goat for a sin offering, to make an atonement for you."

The one death of the Lord Jesus viewed in these two aspects constituted a perfect antitype of each of these offerings of the 15th Nisan. First, no less than ten burnt offerings had to be sacrificed; and after this one sin offering. The burnt offerings typify our Lord's death on behalf of and out of love for His Church; while the one sin offering was an atonement for the sins of the whole world, since "all have sinned, and come short of the glory of God".

Our Lord's death as the antitype of the sin offering, as we have said, is presented by Matthew, Mark and Luke, and as

sinner saved by grace we glory in the fact. But John in his account sees only our blessed Lord and Master going voluntarily to his death in obedience to and in conformity with God's Eternal Purpose that He should have a bride, the Church.

But it may be safely said that our Lord's session on Calvary's Tree before His expiry as presented by Matthew, Mark and Luke was manifestly divided into two parts of 4 hours, 8 a.m. to noon, and 3 hours noon to 3 p.m. It is most blessed to contemplate that in the first four hours our Lord was suffering the agonies of crucifixion as the Antitype of the burnt offering and as such was STILL IN UNBROKEN COMMUNION with His God and Father, whose will He was doing—His perfect obedience in this world of sinful rebellion making His death "an offering and a sacrifice to God of a sweet smelling savour" (Ephesians v. 2).

But at noon the whole scene changed as "from the sixth hour (noon) there was darkness over all the land until the ninth hour" (3 p.m.). Now our blessed Lord passes under judgment, suffering the full and awful penalty due to us for our sins. Communion has now gone, His Father is now His Judge as the unnumbered sins of the whole world are being imputed to Him. No human eye shall see the uplifted Hand of the Almighty, the Judge of all the earth, smiting our willing Substitute while His soul is made "an offering for sin". And when those three terrible hours of darkness had passed, His cry is not to His Father but, "My God, My God, why hast Thou forsaken Me?"; and with this He bowed His head in death, and so received the full wages of our sin, being forsaken of His God that we might receive the remission of our sins for which He had now suffered and died in our stead. How blessed, therefore, it is to read of our Lord and Saviour "who was delivered for OUR offences, and was raised again for OUR justification" (Romans iv. 25).

AT THE FALL SIN ENTERS AS SATAN'S CHALLENGE TO GOD'S ETERNAL PURPOSE

It is good to have dwelt a while on the scene in the Garden of Eden before sin entered into the world "by one man's disobedience"; but we cannot do this without remembering

another garden, Gethsemane, where by One Man's obedience "many shall be made righteous"; for it was there that our blessed Lord was faced with the full effects of Satan's work in Eden, when he induced our first parents to strike out for their independence, that is by aspiring to be "as gods, knowing good and evil", as recorded in Genesis iii. It is to be noted also that Satan himself fell by aspiring to equality with God as stated in Isaiah xiv. 14. (See also Philippians ii, 6.) Our Lord in Gethsemane took the bitter cup His Father put into His hand which meant that if SIN was to be atoned for He must shed His blood to the last drop "for without shedding of blood there is no remission" of sin.

It is to be remarked that the first two typical sacrifices of the Bible are Adam's "deep sleep", which typifies Christ as the Burnt Offering, that is in giving His life for the Church, and the second the slaying of animals by the Lord God to provide the "coats of skins" with which He clothed Adam and Eve. This act of the LORD God typifies our Saviour's death at Calvary as an offering for sin, enabling God to justify the sinner and clothe him with "a robe of righteousness" and "with the garments of salvation". (Isaiah lxi. 10.)

From the Fall onward our Lord knew that He must not only die on behalf of the Church as the antitypical burnt offering, but that He must die also to redeem the race from final destruction; for in effect Adam and Eve by their disobedience had put the whole of their progeny under Satan's power and, like himself, in rebellion against God. The world thereafter had verily become, as it were, Satan's pawnshop out of which none could be freed except the redemption price was paid. But, praise God, there was One born of woman who was sinless and who was willing to pay the price by the shedding of His own precious blood and so accomplish our redemption. Consequently, our Lord Jesus Christ when commissioning the Apostle Paul to go to the Gentiles with the Gospel declared he was "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (Acts xxvi. 18). It will be seen that these instructions given by our Lord to the Apostle of the Gentiles embrace every facet of the Gospel.

So every believer in our Lord Jesus Christ in this Dispensation knows Him, not only as Redeemer and Saviour, but as being united to Him in His resurrection; yea, as the "much fruit" of His death as God's one "corn of wheat" that fell into the ground and died in order to effect the Eternal purpose that He should have a Bride to share His glory and in the administration of His Kingdom. Truly all such, and only such, form "the Church of God which He purchased with His own blood" (Acts xx. 28). In this connection it is to be noted that the "Church" is never called "the Church of Christ" but "the Church of God", because every member is given by God the Father to the Son, who in John xvii. 24 acknowledges this when He prays, "Father I will that they also, WHOM THOU HAST GIVEN ME, be with Me where I am; that they may behold my glory".

PART II

ABRAHAM'S OFFERING UP OF ISAAC AS A BURNT OFFERING AFFORDS A PERFECT TYPE OF THE DEATH AND RESURRECTION OF OUR LORD JESUS CHRIST ON BEHALF OF THE CHURCH WHICH IS HIS BODY

Nothing is more certain than that every one of the thousands of burnt offerings we read of in the Old Testament was a fragrant reminder to God of His Eternal Purpose that Christ in due season would die on behalf of the Church, so that in His resurrection its members, by nature creatures of dust, might be eternally conformed to the image of His own uncreated Eternal Son. Of all these thousands of burnt offerings not one could have been more precious than that of Abraham's offering up of his well-beloved and only son Isaac, as recorded in Genesis xxii. This whole episode in its every detail affords a sublimely perfect illustration of God the Father and Christ the Son setting out together to perform the plan made by Them "before the foundation of the world" that Christ out of love for the Church, every member of which He foreknew, would die so that in His resurrection they might be the "much fruit".

It is of the greatest importance for all believers to see that our Lord's death as the Antitype of the burnt offering had also a resurrection as such, and this is an entirely different aspect to

that of His being raised for our justification as forgiven sinners. The burnt offering had nothing to do with sin, and therefore our Lord's resurrection as its Antitype likewise had nothing whatever to do with sin. In other words our Lord's death and His resurrection had two entirely different aspects, the one being the antitype of the burnt offering and related to God's Eternal Purpose settled "before the foundation of the world", when we were "chosen in Him"; and the other being the antitype of the sin offering which resulted from Adam's disobedience and is first seen in the slaying of animals to provide "coats of skins" with which to cover our naked first parents who had forfeited their Divinely provided creation glory.

In the figurative death and resurrection of Isaac we see only a type of our Lord's death and resurrection as the antitypical burnt offering, when He gave Himself out of love to die for the Church in the carrying out of God's Eternal purpose that a body should be builded of Him and for Him which, when complete, would be His bride and eternal help-meet—all perfectly prefigured in the history of Adam and Eve before sin entered, as we have seen.

There is no detail lacking in this episode as perfectly portraying what took place at Calvary when Christ voluntarily laid down His life on behalf of the Church which is "the pearl of great price" for which He was willing to give all that He had (Matthew xiii. 46). We must briefly consider some of the leading features of this chapter.

We assuredly know that God would not have made such an astonishing demand upon Abraham as to ask him to slay his son if it were not a matter of supreme importance that the Bible should contain a living illustration of His own willingness to allow His beloved Son to die in order that the Church, which is His body, might be eternally united to Him in resurrection as His Bride.

The command to Abraham was as follows (verse 2):

"Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

Without demur faithful Abraham proceeds to obey by preparing

everything required for a burnt offering. It took three days before the appointed place was reached and these obviously speak of the three days of our Lord's death. Then we are told "Abraham took the wood of the burnt offering, and laid it upon Isaac his son". This act had its counterpart at Calvary where in John xix. 16, 17 we read "Then delivered he Him therefore unto them to be crucified. And they took Jesus, and led Him away. And He bearing His cross went forth into a place called . . . Golgotha".

In Isaac's conduct of willing submission to Abraham's commands we behold a beautiful expression of our Lord's own willing submission to His Father's will in the matter of laying down His life for the Church. Our Lord allowed Himself to be "led away" that, like Isaac bearing the wood, He might bear that upon which He must die. We read of our Lord "He humbled Himself, and became obedient unto death, even the death of the Cross" (Philippians ii. 8).

All will note that twice (verses 6 and 8) it is recorded of Abraham and Isaac "they went both of them together". This is most beautiful as expressing with emphasis the perfect oneness of God the Father and Christ His Son in their collaboration when going together to Calvary. Did not our Lord say to His disciples who were to forsake Him "Yet I am not alone, because the Father is with me" (John xvi. 32).

Abraham must display his complete obedience and his unwavering faith in God whom he served, even to the point of lifting up his hand ready to plunge the knife into Isaac's heart and slay him for a burnt offering, as commanded; "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" as stated in Hebrews xi. 17 to 19. Well may these verses begin with God's own record of this occasion, by stating "By faith Abraham, when he was tried, offered up Isaac . . . his only begotten son".

But Isaac's figurative resurrection as a burnt offering is full of deep meaning in relation to our Lord's resurrection as the antitype of all the Bible's burnt offerings. It is to this resurrection of Christ that the Apostle Paul in 2 Timothy ii. 7, 8 directs our most urgent attention, when he says:

"Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was

raised from the dead according to my Gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound”.

“Consider”, “understand” and “remember” constitutes a threefold emphasis upon the importance of knowing that our Lord had a resurrection which is exclusively related to Paul’s Gospel and quite different to that presented by Peter to the Jewish believers on the day of Pentecost, which was the prophetic aspect.

The Apostle Paul tells us in Galatians i. 12 that he received his Gospel solely “by the revelation of Jesus Christ”. In Ephesians ii and iii he explains authoritatively what his Gospel is. In chapter iii, 2 to 11 he writes what constitutes the official authorization in God’s Word for the Gospel he preached and which was to be preached throughout what he calls “the dispensation of the grace of God”, which began, as we will later show from the Bible, in A.D. 64 when the Apostle was released soon after writing this most important Church epistle. These are his words:

“By revelation He (i.e. Jesus Christ) made known unto me the mystery . . . which in other ages was not made known . . . that the Gentiles should be fellow-heirs (i.e. with Jewish believers), and of the same body, and partakers of His promise in Christ by the Gospel. Whereof I was made a minister . . . that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which from the beginning of the world (ages) hath been hid in God . . . according to the eternal purpose (or plan) which He purposed in Christ Jesus our Lord.”

In essence this means that all believing Jews of the Dispersion and all believing Gentiles when they are converted through believing the Gospel are baptized by our Lord “in the Spirit into one body” which is the Body of Christ, the Church. (1 Corinthians xii. 12, 13.) Every such believing Jew or Gentile was “chosen (in Christ) before the foundation of the world”. Our Lord gave His life for the Church so that when He was raised from the dead all the members of His mystical Body, the Church, might receive His risen life becoming thereby eternally united to Him and to one another by the Holy Spirit. That is why our Lord said to Nicodemus, “Verily, verily, I say unto

you except a man be born again (in the Greek it is “from above”) he cannot see the Kingdom of God” (John iii, 3 to 5). Every believer begins his or her history as such by being “born from above” that is by receiving the life of the risen Christ into whose Body, the Church, he or she has now been baptized. No one, therefore, can “join” the Church which is the Body of Christ any more than a child can “join” the family into which he or she has been born. Our Lord was the one “corn of wheat” that fell into the ground at Calvary and died that, we the members of His Body, the Church, might be the “much fruit” of His sufferings and death. (See John xii. 24 to 26.) Every believer is now in possession of the risen life of Christ, which is “eternal life”. If death overtakes a believer his or her spirit goes to be with Christ that moment, and all who sleep in Christ will be raised at His Second Advent with bodies “like unto His own body of glory”. Those “who are alive and remain” unto His Second Advent will “be changed in a moment, in the twinkling of an eye” and given bodies of glory before being “caught up together with them in the clouds to meet the Lord in the air” (I Thessalonians iv. 15 to 18).

All this is the believer’s portion by virtue of being “chosen in Him before the foundation of the world” and through having part with Christ in His death and resurrection—a position which the Holy Spirit makes a reality in our hearts (Ephesians i. 4) as the result of believing “the Gospel of the grace of God”.

One quite precious point remains for mention in relation to the offering up of Isaac by Abraham. In the same chapter—Genesis xxii. 23—we get the first mention of Rebekah who became Isaac’s wife three years after his mother Sarah’s death. This completes the type for our Lord’s death as the antitypical burnt offering was that He might have a bride and eternal help meet. In Genesis xxiv we find a long and beautiful account of how Abraham sent his steward—Eliezer—to fetch a wife for Isaac from among his own kith and kin, and Rebekah was the one chosen. In this Eliezer stands out as a perfect type of the Holy Spirit who descended into the world as soon as our Lord had ascended and was glorified at God’s right hand (John vii, 39). It is the Holy Spirit who throughout this Dispensation is building a “body” composed of believing Jews and Gentiles.

When complete, like Eve formed out of Adam, this “body” will become the Bride of Christ as seen in Revelation xix, 7, 8.

PART III

THE MYSTICAL CONCEPTION OF OUR LORD AS IMMANUEL IN
THE VIRGIN REMNANT OF JUDAH IMMEDIATELY FOLLOWS
ISAIAH’S PREDICTION IN 742 B.C.

The Holy Scriptures inerrably reveal that our Lord was born of the Virgin Mary at Bethlehem in Judah on Friday October 29th 1 B.C.

In the Bible’s Redemption Chronology this date was the 15th of 7th month in the year 3888 from Adam and the first day of the Feast of Tabernacles—His circumcision being on the 8th day thereof:

The Church, Christ’s Body, was likewise mystically conceived and born of this same Remnant of Judah in the Acts’ period between A.D. 36 and 59.

“This is a great mystery . . . Christ and the Church.”

(Ephesians v. 32)

In this section of “THE CRY” we begin to unveil one of the most precious mysteries in the whole Bible. This is that our Lord Jesus Christ, the Head, and the Church, His Body, were both mystically conceived and born of the Remnant of Judah—the Royal Tribe. This really should surprise no one for if in the natural realm it would be madness to suggest that a man had a different mother for his body to that of his head, it would likewise do despite to the blessed mystical union of Christ and the Church, His body, to declare that they were born other than out of the same womb. Our unspiritual minds may be slow to enter into understanding of such a mystery but that must not deprive us of so vital a fact when, as we shall see, the Bible provides perfectly irrefutable evidence that it is so by giving the exact dates of the mystical conception and birth of our Lord as Immanuel and likewise of the mystical conception and birth of the Church which is His body. These dates we will give in due course.

At the moment that Isaiah uttered to Ahaz, King of Judah, the prediction of Immanuel's immediate conception by a virgin in 742 B.C. God commenced to put into operation His Eternal Purpose by the formation of the vessel through which His beloved Son's Incarnation and Birth would be effected. Immanuel "God with us" was the name adopted in order to demonstrate the fact that from henceforth God's Son would be present in the midst of the Remnant of Judah which remained faithful while the nation as a whole had become apostate to a degree.

In previous pages we have made reference to Isaiah's utterance, but will do so again, quoting from chapter vii, verses 14 to 16:

"Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive (lit. is conceiving), and bear a son, and shall call His Name, IMMANUEL. . . . For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her Kings."

We have given a detailed exposition of this most remarkable sign given to the King of Judah in a former work advertised at the end of this volume, so we shall now merely explain what is the solution of this mysterious and apparently false prophecy.

It contains, of course, a positive prediction that Immanuel, Israel's Messiah, would be conceived and born of a virgin, though the Hebrew word used actually means "maiden". What is called the Septuagint—or Greek—version of the Old Testament was in general use in our Lord's days on earth. The translators of this, in the third century before Christ, were careful to use the common Greek word for "virgin" which is "PARTHENOS" when translating this verse in Isaiah vii.

The first fact to be recognized is that Matthew in Chapter i. 22, 23 states positively that the birth of Jesus by the Virgin Mary was the fulfilment of Isaiah's prophecy of the virgin birth of Immanuel. He writes, "Now all this was done, that it might be fulfilled which was SPOKEN OF THE LORD by the prophet".

As this was 741 years later than Immanuel would have been born had the conception been literal and not mystical, how could it be a sign from God to Ahaz that his two foes which were confederate against him would be overthrown before the child was three years of age?

The mystical element finds its perfect and glorious fulfilment in the fact that our Lord as Immanuel actually became present in and with Isaiah and the faithful Remnant in Judah that stood with him. This Remnant that was to become the vessel to effect our Lord's incarnation and birth is called in Isaiah xxxvii. 22 and other places, "the virgin, the daughter of Zion". The truth, therefore, is that our Lord as Immanuel became mystically incarnate in this virgin Remnant of Judah and after a gestation period of 280 cycles of 888 days was born of the much blessed Virgin Mary, who was of this Remnant, on Friday, October 29th, 1 B.C., thus fulfilling the Word of the Lord uttered by Isaiah in the year 742 B.C. to Ahaz, King of Judah.

Let it suffice to say that the presence of our Lord as Immanuel with this Remnant of Judah from the year 742 B.C. to His literal birth in Bethlehem is made evident in the Scriptures. In Isaiah viii. 8 the Prophet refers to Palestine as "thy land, O Immanuel"; and in verse 10 he says to the nation as a whole "Take counsel together, and it shall come to nought . . . for God is with us" "which is the literal translation of the word "IMMANUEL". In previous pages we have referred to the presence of Immanuel with Daniel and also with his three companions in the fiery furnace. Neither could one doubt that He was present as such with the Maccabees in their revolt against the Syrian King in 170 B.C. over the desecration of the Temple, the rededication of which our Lord honoured by the keeping of the anniversary date as recorded in John x. 22.

One point remains before we consider some details connected with the birth of our Lord.

As this prediction was to be a "sign" to Ahaz and as the mystical element could not possibly be so to the unbelieving King, a son, by name Hezekiah, was at once conceived in the womb of the maiden the King had just married. This child was born in 741 B.C. and after 2 or 3 years perfectly fulfilled the part named in the prophecy; for God caused the King of Assyria to come and conquer Syria and Damascus, and then to overrun Israel, the Northern Kingdom that was confederate with Syria against Judah. But the vital fact to see is that this child was a perfect type of Immanuel and his whole history bears out this fact and specially so in the grace he showed towards the Ten Tribes, called Samaria or Ephraim, which if responded to might

have saved them from their ultimate captivity (see 2 Chronicles xxx. 6 to 12).

We trust the fact has been laid hold of that our blessed Lord and Saviour Jesus Christ of Nazareth became PRE-INCARNATE in "the virgin, the daughter of Zion" one of whose members, even the Virgin Mary, became the chosen vessel, verily a ward of Heaven, so that in spirit He could say to His Father when He came into the world, doubtless at the hour of the morning sacrifice,

"Sacrifice and offering Thou wouldest not, but A BODY HAST THOU PREPARED ME."
(Hebrews x. 5)

THE DATE OF THE BIRTH OF OUR LORD JESUS CHRIST PERFECTLY ESTABLISHED FROM THE HOLY SCRIPTURES

New moons have been assigned an important part in the Bible's calendar and the first day of the Bible was marked by the new moon of March 4th 4075 B.C. It is not, therefore, surprising that the Angel Gabriel appeared to the Virgin Mary at the new moon of January 23rd 1 B.C. and announced to her that she had been chosen of God to give birth to the Messiah. The Angel's words were:

"Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the Throne of His Father David . . . the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God." (Luke i. 26 to 35)

Exactly 280 days from the Annunciation, that is on Friday October 29th 1 B.C., at the full moon of the 7th month, JESUS emerged from the womb of the ever blessed Virgin Mary in the remarkable circumstances narrated in Luke's account, Chapter ii.

The date in Bible terms was the 15th of the 7th month, which is the first day of the Feast of Tabernacles. The year in terms of the Bible's Redemption chronology was the 3888th from Adam. Seeing that our Lord was of the Godhead and that the numerical value of the name JESUS in the Greek is 888, no one could fail

to see a wondrous design in the date of our Lord's birth. In secular terms the year was the 4075th from Adam.

In the light of the statement in John i. 14 "the Word was made flesh, and dwelt among us", seeing that in the Greek the word translated "dwelt" means "tabernacled", it is not surprising that it has long been accepted by many that our Lord's birth must have been at the Feast of Tabernacles which supposes that God's people in all ages would, like Abraham, be only sojourners in the earth. This date must henceforth be accepted as an established fact from Holy Scripture and with this the additional fact that our Lord was circumcised on the 8th day of that feast which was the 8th day from His birth. (Genesis xxi. 4.)

Having done so elsewhere we shall not now provide the clear and irrefutable facts from the Bible which establish October 29th 1 B.C. as the date of Christ's birth, but we will give some contributory evidence of importance.

In the chronology of the New Creation based upon the seven cycles of 888 years from Adam, the date of our Lord's birth was on the 15th day of the 1st month in the 4205th year. This is the date of the Passover and the 1st day of Unleavened Bread—a fact which means that every year of His life opened at the Passover. That is why Jesus said to His Mother and Joseph after he was lost for three days and when on His 12th birthday they found Him "Wist ye not that I must be in my Father's house?" (Luke ii, 49 R.V.)

So our Lord, by design of God, came to tabernacle among us at the Feast of Tabernacles; and as He was "the Bread of God . . . which cometh down from Heaven" it was to be expected that He would enter the world at the Feast of Unleavened Bread. It will be recalled, as previously mentioned, that the Exodus of Israel in 1639 B.C. was exactly $1690\frac{1}{2}$ Bible years prior to our Lord's birth, which means that it was at the same two feasts but with the order reversed. Thus in Israel's calendar the Exodus as stated was at the Passover, but in the New Creation calendar it was at the Feast of Tabernacles. (Leviticus xxiii, 34)

The utterly ill-conceived notion that the birth of Christ was in 4 B.C. or earlier is without foundation. Dionysius Exiguus, a Roman Abbot early in the 6th Century who introduced the system of years "Before Christ" and "Anno Domini" proved

from documents then available the date to be 1 B.C. Elsewhere we give quotations from several early Church fathers who endorsed that date.

To suggest that secular history must confirm or otherwise the date of our Lord's birth, or any other date in His life, is a gross affront to the Author of the Holy Scriptures, which are now seen to possess the Truth so long concealed from view.

Why has the date only recently been revealed, some will ask? Knowing what we do of Christendom's celebration of Christmas who could be surprised that God so concealed the date of our Lord's birth that it could not be recovered until it pleased Him completely to unveil the time factors of His word, lest gluttony and commercialism should desecrate the true anniversary of this most sacred date. Furthermore, it is important to realize that every date in our Lord's earthly pathway became concealed and was lost to the Church after the departure of the Apostles. This being so, Religious Christendom had to invent dates such as December 25th for the anniversary of our Lord's birth even though this was related to some heathen festival of Babylonian origin. As regards the date of His death and resurrection on which Good Friday and Easter are celebrated, the invented dates fixed at the Council of Nicea in A.D. 325 were such as never to come nearer than a week to the true anniversaries, which were then May 1st and May 4th. As with Israel in the Wilderness apostasy soon set in and so the Spirit of God caused the Four Evangelists to write in such terms as would hide the true dates until at the very end of the age they would be brought to light and the Church, which is the body of Christ, be allowed to celebrate these anniversaries on their true dates in the last year of its earthly pilgrimage.

THE VIRGIN BIRTH OF OUR LORD

There are multitudes among Religious Christendom's pseudo-priesthoods who blasphemously deny that our Lord Jesus Christ was born of a virgin, even as they also wickedly deny that our Lord rose from the dead in a body of "flesh and bones" as He declared, when He revealed Himself in the upper room on the evening of the day of His resurrection. (Luke xxiv.)

In regard to our Lord's virgin birth, the fact is proved in that

He was "the seed of the woman" whose coming was foretold in the Assize held in the Garden of Eden as the One who would bruise the serpent's head (Genesis iii). There is no other occasion in the Bible in which there is reference to a woman's seed. It is always the seed of the man. The expression "her seed" is therefore a positive reference to Christ who is the only One ever to be born of woman, other than by normal means. Remarkably enough this is amazingly confirmed by a verse in John i—the Gospel that is said to contain no reference to this subject. Until the 4th century of our era, verse 13 read as follows after "to them that believe in His Name":

"Who was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The word blood is in the plural (bloods) which is most significant, and each expression refers to an aspect of natural generation in order completely to rule out from the birth of our Lord by the Virgin Mary every such avenue by way of confirming that the Lord's conception was, as stated by Luke, of God by the Holy Ghost. To suggest that this verse could apply to people who were born of natural generation is inexcusable. Neither is it language that would be used of one "born of water and of the Spirit" as it obviously refers to physical birth.

OUR LORD'S RIGHT TO THE THRONE OF DAVID

We read in Luke i. 32 "the Lord God shall give unto Him the Throne of His Father David". This was the message which Gabriel brought to the Virgin Mary so that she might know with certainty that her child to be born was THE MESSIAH. It is often erroneously said that Jesus' right to the Davidic Throne of Israel was through Joseph, His foster-father. This is impossible for two reasons. In the first place Joseph was NOT His Father as is made manifest by the expression in Matthew i. 16 "Jacob begat Joseph, the husband of Mary, of whom was born JESUS, who is called Christ". This wording shows the utmost care the Spirit of God took in causing Matthew to show that Mary only became Joseph's wife in the full sense after she had given birth to Jesus.

The next point is that Joseph was in the Davidic line that came through Solomon and that line was cut off in Jehoiachin, the last but one of Judah's kings.

In Jeremiah xxii. 29, 30 we read in reference to Jehoiachin who is called "Coniah", "O earth, earth, earth, hear the word of the LORD. Thus saith the LORD, Write ye this man childless . . . for no man of his seed shall prosper, sitting upon the Throne of David, and ruling any more in Judah." So the whole line from Solomon (as given in Matthew's genealogy) was without hope of the Kingship.

Our Lord's right to the Throne came entirely through His Mother whose genealogy is given in Luke. Mary was an heiress in her own right as she had no brothers, which is proved by the fact that Joseph, Mary's husband, heads the genealogy in Luke iii. 23 and is called the "son of Heli" Mary's father, when in fact he is Heli's son-in-law, as a genealogy could not end with a woman. Matthew i, 16, shows Joseph to be the son of Heli. Luke III, 31, shows Mary's line came through Nathan.

Mary's right as the heiress of her father is settled by reference to Numbers xxvii where it is recorded that Moses obtained a special ruling direct from God which established a law that where there was no son, the daughters had the inheritance. This made Mary an heiress in her own right. But in Numbers xxxvi another ruling is given by Moses which compelled an heiress to marry within her own tribe. This Mary did in marrying Joseph who also was of the seed royal of Judah. Joseph, therefore, became our Lord's legal father and this made Mary's Firstborn Son the heir to the Throne of David as declared by the Angel Gabriel.

It was for this reason and no other that Mary had to go with Joseph to Bethlehem as, being an heiress, she had to be "taxed" like Joseph at the City of David. Thus the decree of Augustus "that all the world should be taxed" effected God's decree by Micah the prophet that our Lord shall be born at Bethlehem, not through Joseph's status, but through Mary who, solely by this ancient ruling in Numbers, was her father's heiress and her Firstborn Son, therefore, the rightful Heir to the Davidic Throne. (Micah v. 2.)

We learn from Luke ii. 39 that after our Lord's presentation in the Temple forty days after His birth, Mary and Joseph

return to Nazareth having "performed all things according to the law of the Lord".

THE WISE MEN FROM THE EAST. As we fully explain elsewhere the visit of these Gentiles was a direct act of God, who used the occasion to officially intimate to Herod and the Jews that the Messiah had been born. Their enquiry settled this. "Where is He that is born King of the Jews?" they asked. The context in Matthew ii makes it self-evident that these "Wise Men" had waited so as to arrive at Jerusalem when the One they wished to worship had attained two years of age and was no longer an infant. They disclose to Herod exactly when they had seen His star, so he orders the killing of all children "from two years old and under". These Eastern Potentates never go to Bethlehem as God caused the Star to again appear and direct them to Nazareth where "they saw the young child with Mary His mother" and presented their gifts. This without doubt was at the Feast of Tabernacles on the 2nd anniversary of Jesus' birth at that feast in 1 B.C. Instructed no doubt by Jews who possessed copies of the Prophecies of Zechariah, these Gentiles would have learnt that it was their duty to visit Jerusalem yearly "to worship the King, the LORD of hosts, and to keep the Feast of Tabernacles" (Zechariah xiv. 16). We thus learn that our Lord was two years of age when Joseph in a dream received the command "Take the young child and His mother, and flee into Egypt"—a visit which ended with the death of Herod early in A.D. 3 when with Jesus, Mary and Joseph return to Nazareth. Thus of our Lord, as of Israel, it could be said "Out of Egypt have I called My Son" (Hosea xi. 1).

THE GOSPEL BY LUKE PERFECTLY ESTABLISHES THE COURSE OF TIME IN THE LIFE OF OUR LORD JESUS CHRIST

This is not the occasion to set forth the historical details of our Lord's earthly pathway which we have done in another work, but it will be helpful to readers to see with what pains Luke was guided to give an exact outline of time from His birth to His ascension. Readers will have gained much knowledge of Gospel chronology from Chapter One, Part II where we set forth the 7 years and 49 days which elapsed from the

start of the Baptist's Ministry on April 25th A.D. 26 to our Lord's Ascension on June 13th A.D. 33.

Once the date of our Lord's birth was recovered from the Scriptures it was possible to account for every day in His life with the help of Luke's Gospel.

In Chapter iii, 23 we learn that when Jesus began His Ministry He was 30 years of age. All the years of the Lord's life are 354 days in length. This date was November 26th A.D. 29.

In Chapter xiii, 7 we hear our Lord say, "Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?" These three years ended on October 22nd A.D. 32.

In Chapter xiii, 8, 9 the vinedresser pleads, "Let it alone this year also, till I shall dig about it, and dung it". This extra year of clemency in which Jesus died, arose and ascended and in which the Holy Ghost descended, terminated on October 11th A.D. 33 with the slaying of Stephen.

Thus from the Lord's birth on October 29th 1 B.C. 34 Bible years of 354 days elapsed to October 11th A.D. 33 when the period called by our Lord in Luke xxi. 24 "the times of the Gentiles" began and ran an unbroken course of 1960 Bible years. We thus have a complete chain of time consisting of 1994 Bible years from our Lord's birth on October 29th 1 B.C. to June 11th 1933—the day prior to the excision of Religious and Political Christendom on June 12th as fully explained in Chapter II.

It is, of course, from Luke in Acts i. 3 that we learn that our Lord's Resurrection Ministry lasted for forty days. The date of our Lord's death and resurrection is of course learnt from the date of His Fourth Passover in A.D. 33.

THE IMMENSE IMPORTANCE OF THE DATE OF THE BAPTISM OF JESUS ON OCTOBER 5TH A.D. 29

This date was the 1260th day from the start of the Baptist's Ministry. Our Lord's baptism by John had as its object His washing and anointing by the Holy Ghost as God's High Priest in accordance with the Law in Leviticus viii. This Law also provided an occasion for Him to abide with John for seven days (see also John iii. 26).

The point to which we wish to direct attention because of its great importance is the period which elapsed from this October 5th A.D. 29 to June 13th A.D. 33 when, after being raised from the dead, our Lord ascended into Heaven. The total number of days is 1347, or if we omit the 3 days of the Lord's death, 1344.

In 1344 days there are 48 months of 28 days each. Throughout the Bible months of 28 days are viewed as expressing an "hour" whenever a day of twelve hours is used typically of a year. There are, of course, 13 months of 28 days in a solar year but the Bible never takes account of the 13th month and its existence is never even referred to in Israel's calendar though they regularly intercalated a 13th month. In certain instances 28 years are viewed as one "hour". For instance the "seven times" or 2520 years of Gentile rule of the earth in alienation from God is 90 "hours" of 28 years each. The total period of our Lord's Passion was 90 hours (6 a.m. Thursday to midnight Sunday). In the Bible "9" signifies judgment and "90" judgment satisfied. This is perfectly illustrated in our Lord's 90 hours when He gave His life as a ransom for sinners.

By design, therefore, our Lord's life from His Baptism to His Ascension is viewed as TWO DAYS of 48 "hours"—each "hour" being 28 days. This is the official length also of His session in death as it was for TWO DAYS that the moon ceased in its revolution around the earth.

In this connection it has been proved that between the death of Abel (who typifies our Lord in his death likewise at the age of 33 years) and the birth of Seth, who typifies Him in resurrection, 48 years elapsed (see Genesis iv. 25). This was therefore an anticipation of the TWO DAYS OF OUR LORD'S DEATH.

Now, as we have previously stated, the total period from our Lord's death to His presentation to God the Father as "the firstfruits of them that slept" at 8 to 9 a.m. on the resurrection morning was TWO DAYS AND EIGHTEEN HOURS.

If then we measure forward 18 "hours" of 28 days from our Lord's ascension on June 13th A.D. 33 we reach the astonishing date of October 29th A.D. 34 which was the 34th anniversary of our Lord's birth.

It will at once be asked, what significance attaches to the fact that the 34th anniversary of our Lord's birth was 66 "hours"

or TWO "DAYS" and 18 "HOURS" from His baptism, when typically He accepted death and resurrection as that for which He had been sent by the Father into the world in fulfilment of the ETERNAL PURPOSE that He, the Son, should have a Bride, the Church, and Heaven be peopled with the "many sons" whom He would lead to glory?

To whom was our Lord referring when from Heaven he instructed one Ananias saying, "He is a chosen vessel unto Me, to bear My Name before the Gentiles, and Kings, and the children of Israel"? It was, of course, Saul of Tarsus, the "chosen vessel" to receive the revelation of the Mystery of Jew and Gentile being united in ONE BODY THE CHURCH, as set forth in Ephesians ii. and iii. (See also Acts ix. 15.)

The fact, the glorious fact is now revealed from the Scriptures that Saul of Tarsus, the arch-rebel and persecutor of believing Jews, was struck down to the earth by the Appearing in Glory of our Lord on the 34th anniversary of His birth, who said to him "I am Jesus of Nazareth, whom thou persecutest" (Acts xxii. 8).

So Two "Days" and 18 "hours" after our Lord's baptism and His anointing by the Holy Ghost as God's High Priest, He appears in resurrection glory to Saul of Tarsus His "chosen vessel" who refers to the occasion in these terms: "When it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son IN ME, that I might preach Him among the heathen (the Gentiles); immediately I conferred not with flesh and blood" (Galatians i. 15, 16).

Not only did our Lord mark with resurrection glory the 34th solar anniversary of His birth, it was also on the 34th lunar anniversary on October 11th A.D. 33 that the dying martyr Stephen "looked up steadfastly into Heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts vii. 55).

The number 34 is 2×17 and "17" is a great resurrection number. The Ark rested on Ararat on the 17th day of the 7th month; and in our blessed Lord's personal chronology He was raised from the dead on the 17th day of the 7th month in His 34th year. These facts seal the immense significance of these two manifestations of resurrection glory on these two 34th anniversaries of "the Word" being made flesh.

We are going to show later by giving the facts and by a chart that the chronology of the Church begins on the day of the thrice recorded conversion of Saul of Tarsus, which was October 29th A.D. 34 and the 34th anniversary of the birth of the One whom God gave "to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all" (Ephesians i. 22, 23).

It becomes self-evident from various statements by the Apostle Paul that our Lord Jesus Christ indwelt him as He has none other; and this almost certainly for the very period of our Lord's own life on the earth of 32 years and 227 days. With this fact in mind the Bible clearly supports the tradition that the Apostle Paul was executed in A.D. 67, some say in June which would be 32 years and about 200 or more days from October 29th A.D. 34. We ourselves believe that the Lord took up residence in the beloved Apostle of the Gentiles and lived out His own life in him again and for the same period of time. It was, no doubt, an act of much grace on our Lord's part to grant that we, in 1934 on the 1900th anniversary of St. Paul's conversion should be granted light by revelation, which the same day was sealed by a significant act of God. This "light" was granted to enable us exactly to know how God measured "the seven times" or 2520 years of Gentile rule of the earth which ends in 1978.

In his wonderful expression of thanks to the Lord Jesus in 1 Timothy i. 12 to 16 for the mercy shown him "who was before a blasphemer, and a persecutor" St. Paul ends thus;

"Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting."

Then also in Galatians ii. 20 Paul affirms his crucifixion "with Christ" and declares "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me".

Paul, the beloved Apostle appointed by our Lord to the Gentiles was not only the one to whom the revelation of God's Eternal Purpose concerning the Church, as the Bride of Christ, was made, but for a season, as we shall see, he became the sole repository of this revelation, and as R. B. Rackham says in his

scholarly *Acts of the Apostles*—"the work of the living Church is represented in the work of a person, and he is St. Paul" (page 506).

* * * * *

Before proceeding to trace in the Book of Acts the mystical conception and birth of the Body of Christ, the Church, by the believing Jewish Remnant, we must clear the ground of certain influential but gross misconceptions in regard to the origin, nature and composition of the Church.

THE UTTERLY FALSE PREMISE WHICH GAVE BIRTH TO THE
PROFESSING CHRISTIAN CHURCH AS DISTINCT FROM "THE
BODY OF CHRIST"

"For such are false Apostles, deceitful workers, transforming themselves into the Apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."
(2 Corinthians xi. 13 to 15)

Ecclesiastical Christianity is a gigantic system of make-believe; whereas Biblical Christianity is the Holy Spirit's means for making believers. It would not serve any useful purpose to expose the utter falsity of Religious Christendom's systems of religion were it not that the majority of true believers in our Lord Jesus Christ, who are actual members of His Body, are to be found within their ranks, and this at the very time when our Lord is about to appear "the second time".

What then is the false premise which gave birth to the Professing Church, which is called in Revelation xvii and xviii "Babylon the Great, the Mother of Harlots" and "the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird"?

Before we answer this question, let us realize that at the present moment all Religious Christendom is gathering itself together as the Bible foretells, to form ONE UNIVERSAL CHURCH. Never let us forget that this is going to be Satan's masterpiece of religious iniquity, in that it will be composed entirely of "tares", for our blessed Lord is about to gather "the wheat",

who are "the children of the Kingdom", into His "barn". The "tares", He said, "are the children of the wicked one; the enemy that sowed them is the devil". (See Matthew xiii. 36 to 42.) It is said of Cain, the first man born of woman into this world that he "was of that wicked one". (1 John iii. 12.)

The Epistle of Jude says of Religious Christendom at the end of the age "Woe unto them! for they have gone in the way of Cain". Cain practised a religion of good works that ignored that man is fallen, and his sacrifice was rejected. Abel, on the other hand, presented a sacrifice which demanded bloodshedding and was accepted because it was a type of our Lord's sacrifice at Calvary. Today Cainitic religion and Cainitic violence (for he was a murderer) cover the earth.

HOW THE BIBLE DESTROYS THE MYTH OF "APOSTOLIC SUCCESSION"

The false premise to which we refer above is based upon the notion that when our Lord Jesus Christ said to the Apostle Peter and the other Apostles, "Thou art Peter, and upon this rock I will build MY CHURCH", He was referring to "the Church, which is His body" and was giving to Peter a place of pre-eminence over it (Matthew xvi. 17 to 19).

This is an absolute delusion as the Bible proves. Unfortunately the majority of believers also assume that when our Lord referred to "My Church" He meant the Church which is His body; though, of course, they know that the Apostle Peter had no such position as Catholicism accords him.

If our Lord was not referring to the Church of the mystery which was only revealed to St. Paul about A.D. 56 when he went to Ephesus, what was He referring to? Before answering this we will quote a passage in Matthew xviii. 17 when our Lord next used the word "Church". He was giving instructions in regard to a man who refused to confess he was in the wrong:

"And if he shall neglect to hear them, tell it unto the Church: but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican"

The Greek word for "heathen" is *ETHNIKOS* and in Galatians ii. 14 it is translated "after the manner of Gentiles". It is,

these Palestine assemblies of believing Jews or the Twelve Apostles ever formed a part of the Church, which is the Body of Christ, which was to be composed of "Jews which are among the Gentiles" and of believing Gentiles. As regards the Twelve Apostles, their position is made plain beyond doubt in Matthew xix. 28 where our Lord Jesus says to them "Ye which have followed Me, in the regeneration when the Son of Man shall sit in the Throne in all His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel". So while the Church is in Heaven during the Kingdom age, the Twelve Apostles, including Peter, will be on the earth as stated.

Let the fact, therefore, be faced that no Jews in the land or any Jewish assemblies or the Twelve Apostles ever formed a part of the Church, which is Christ's Body, which only became operative in A.D. 64 after the Apostle Paul was released from prison after two years in "his own hired house"—a fact which proves that the whole period of the Acts was transitional. Furthermore, as we are going to show, this believing Remnant of the Jews continued on Kingdom ground in order that it might provide the "womb" which would give birth to the Body of Christ, as it already had to Him, the Head. How obvious the position of the Remnant becomes when it is realized that a mother could not be a part of her child after birth, though the child had been part of the mother before birth.

From every angle, therefore, "Apostolic succession" is a gigantic delusion by which men yet in their sins and devoid of the Holy Spirit present themselves before the world with high-sounding titles claiming to be in a succession which is supposed to be derived from our Lord's appointment of Peter as holder of the keys of the Kingdom, when in fact Peter was never in the Church and even opposed the Apostle Paul in his steadfast faithfulness to the Gospel which united Jew and Gentile in "ONE BODY". (Galatians ii. 11.)

But our Lord has not allowed this delusion to pass without giving us His thoughts about those who practise it and in regard to whom He says "for by thy sorceries (i.e. drugs) were all nations deceived" (Revelation xviii. 23). In Revelation ii. 9 and iii. 9 our Lord names certain people "who say they are Jews, and are not". The first occasion is in the Smyrna phase of the Church and the second in the Philadelphian phase—the

therefore, manifest that the "Church" to which Jesus is referring is the Jewish or Kingdom "Church" and not the mainly Gentile "body of Christ", or He would not have said the offender was to be treated "like a Gentile" which to the Jews meant an "outsider". Most manifest is this so in Matthew xvi. 18 as when the Lord Jesus spoke of "My Church". He at once said to Peter, "And I will give unto thee the keys of the Kingdom of Heaven".

The Jews in our Lord's day read the Septuagint or Greek translation of the Old Testament and the word EKKLESIA which is translated "Church" appears in it about a hundred times. So the Apostles knew exactly what our Lord was referring to when He spoke of "My Church"; and as He added the statement about "the keys of the Kingdom" not a question could have risen in their minds as to His meaning. Why, indeed, should anyone think our Lord Jesus would refer to a "Church" that had never been heard of, and this when the Church, which is His body, is in the main composed of Gentiles, and which, the Apostle Paul tells us, was only made known unto him by revelation (Ephesians iii).

Another most obvious reason which rules out the idea that when our Lord used the expression "I will build My Church" He was referring to the Church of the Mystery, is that this is a work exclusively given to the Holy Ghost to perform on earth while our Lord is absent in Heaven. This fact is perfectly illustrated typically by the way that Abraham sent Eliezer, his steward, to fetch a bride for Isaac and strictly forbade him to take Isaac to Mesopotamia to fetch a bride for himself (Genesis xxiv. 4 to 8). In Revelation xxii. 17 "the Spirit and the bride" are seen in union together summoning Christ to "come".

"Apostolic succession" is an iniquitous delusion for another most patent reason. We shall reveal later that the Bible makes it clear beyond discussion that the Jerusalem Church, with the Twelve Apostles and Elders and every other "Church" or assembly of believing Jews in Palestine, were Kingdom "churches", that is they were waiting for the Kingdom, which tentatively was set up when Peter first used "the keys" at Pentecost A.D. 33 to open the door for the three thousand Jews to enter who, having repented and been baptized "in the Name of Jesus Christ", had received the gift of the Holy Ghost. Not one of

former being up to the time of Constantine and the latter the beginning of the 19th century. The Jews are an elect nation and our Lord uses the term to denote those who falsely claim to be the elect representatives of Christ as Head of the Church. It is, however, not lacking in meaning that Catholicism garbs its officials in a manner which is distinctively Jewish in character with copes and mitres. In the first case our Lord charges all such with "blasphemy", and in the second case as those who "lie" and whom He intends to expose as such. In the Address to Philadelphia, our Lord clearly predicts the Anglo-Catholic movement of the nineteenth century, which has made Protestantism almost a dead letter and which fosters Apostolic succession, with its fantastically chimerical and illusory basis. So our Lord calls the doctrine of Apostolic succession blasphemous and this because of its delusive claim to represent Himself when in fact all who proclaim it are under St. Paul's anathema for preaching "another gospel" which perverts "the Gospel of Christ" (see Galatians i. 6 to 9).

It is most urgent that all the true people of God, who are in the various sects which as a conglomeration are now uniting to form a WORLD CHURCH, shall hearken to our Lord's summons in Revelation xviii. 4, 5:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto Heaven, and God hath remembered her iniquities"

This no doubt applies specifically to a later day but "Babylon the Great" is forming up rapidly, giving immense significance to St. Paul's utterance in 2 Corinthians vi. 17:

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you"

What, we may ask, is the object of "THE CRY" if not to proclaim our Lord as a Bridegroom about to arrive, who would have us to "come . . . forth to meet Him" as One standing outside "the camp" of Religious Christendom and its every sect, good, bad or indifferent; so that the world may see that our Lord has a Body composed of living members perfectly joined together and united by the Holy Spirit to Himself, the Head of His Church, and to one another (John xvii. 21).

As one translated direct to Heaven, Enoch is a type of those "which are alive and remain unto the Coming of the Lord" and who now are about to be transmuted and translated "to meet the Lord in the air". Twice in Genesis v we find the expression "Enoch walked with God" and in Hebrews xi. 5 we read of Enoch that "before his translation, he had this testimony, that he pleased God. But without faith it is impossible to please Him".

Belonging to a sect—every sect being a denial of the unity of the Body of Christ, the Church—is rather like riding in a motor-car in preference to walking, which calls for physical energy. In a sect all is done for you, and really requires no active faith; but walking with God requires living faith and very specially when, as now, confusion reigns and every vital Apostolic principle and practice is trodden under foot by the people of God; not intentionally but by virtue of human traditions which have been inherited from as far back as the second century or earlier.

As our faithful brother Watchman Nee stresses in his books, the "overcomer" in the Seven Addresses in Revelation ii and iii is really a normal Christian in that in a day of declension he holds fast to the original pattern and refuses to backslide (see Revelation iii. 2). Where shall we find the original pattern? it will be asked. The answer of course is, *in the Scriptures of Truth as written*, and not as coloured or leavened by men's thoughts and wishes. We thank God there is a desire on the part of many to get back in all things to the original pattern and so be found of our Lord Jesus, when He appears, "walking in truth" (see 2 John 4 and 3 John 3, 4). It is to be noted that 1 Thessalonians iv which contains the only detailed account of the translation of the Church, which is Christ's Body, begins thus: "We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more".

PART IV

THE MYSTICAL CONCEPTION AND BIRTH BY THE BELIEVING JEWISH REMNANT OF THE BODY OF CHRIST—THE CHURCH— IN THE 280 MONTHS BETWEEN A.D. 36 AND 59

As the Antitype of the Prophet Jonah the Apostles disobey our Lord's command to carry the Gospel to the Gentiles until Simon son of Jonas, is compelled to do so by the Vision of Acts x when at Joppa.

The Chronology of the Book of Acts perfectly established by the Bible.

And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. . . . When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life."

(Acts xi. 15 to 18)

We have been concerning ourselves with what our Lord said following the Apostle Peter's glorious confession of His Messiahship—"Thou art the Christ, the Son of the living God". The date of this was March 23rd A.D. 33 and "six days" before the Transfiguration which was on March 30th and 33 days before Jesus was crucified. This March 23rd was, therefore, 40 days before our Lord's exodus concerning which Moses and Elijah spake with Him on "the holy mount".

After our Lord had uttered the things stated in the latter part of Matthew xvi He suddenly made this pronouncement: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in His Kingdom". It is obvious such a statement could not apply to the three Apostles our Lord took with Him. The truth is, as fully set forth in our other works, that Moses and Elijah had come down to witness our Lord's last 40 days to His death, as they are to appear again as God's "Two Witnesses" of Revelation chapter xi. Not only were Moses and Elijah on the Holy Mount, but they were first-hand witnesses of all that our Lord passed through in the last 40 days to His death. Furthermore they again descended from Heaven at our Lord's resurrection and rolled back the stone which guarded the entrance "and sat upon it". They also addressed the women who came early

to the sepulchre as recorded in Luke xxiv. 4 for they were the "two men . . . in shining garments" who evidently had heard what our Lord had said in Galilee (verses 6 to 8). Then again they were the "two men . . . in white apparel" who were witnesses of our Lord's Ascension and declared to the Apostles. "This same Jesus . . . shall so come in like manner as ye have seen Him go into heaven" (Acts i. 10, 11).

Revelation, chapter xi, informs us that the Two Witnesses will "taste of death" at the hands of the Beast, who comes up out of the abyss. This is after their testimony of 1260 days or $3\frac{1}{2}$ years. It has now been made clear that our Lord receives the Kingdom in Heaven from "The Ancient of days" in 1970 prior to His coming for His Church. The $3\frac{1}{2}$ years of their testimony begin in 1971 and run to 1974. (See Daniel vii, 13, 14.)

After the Transfiguration on March 30th our Lord "steadfastly set His face to go to Jerusalem". On April 17th Lazarus dies and on the 20th our Lord raises him from the dead—both dates being fifteen days before His own death and resurrection (see John xi. 18). On the Sabbath, April 25th, He abides in the house of Zacchaeus. He arrives at Bethany on Sunday, April 26th, where He is anointed by Mary of Bethany. "The next day" which was Monday was the Triumphal Entry. On Wednesday, 29th April, He uttered the Olivet Discourse of Matthew xxiv, etc. In the evening of Thursday, April 30th, He kept the Last Passover with His Apostles and instituted the Memorial Supper. The next day Friday, May 1st, which was "the Jews' preparation day" for both their Passover and Sabbath, our blessed Saviour at 3 p.m. "bowed His head" in death on Calvary's Tree. After "three days and three nights" He was raised from the dead, that is at Sunday midnight of May 3rd, and Monday, May 4th, was the day of the Resurrection which in all Four Gospels is called "the first (day) of the sabbaths", that is the seven sabbaths or weeks to Pentecost. The Greek text knows of no words which can lawfully be translated "the first day of the week". This is a translation which conforms to tradition BUT NOT TO TRUTH.

Forty days later, that is on the Sabbath, June 13th A.D. 33, our Lord Jesus Christ ascends again into Heaven and hears from God the Father the words "Sit Thou at My right hand, until I make Thine enemies Thy footstool. . . . Thou art a

Priest forever after the order of Melchizedek" (Psalm cx. 1, 4). (This notable "until" lasted until June 12th 1933 when "the day of the Lord" having opened He rose up and took over the government of the nations on God's behalf, as we previously have explained.)

THE BOOK OF THE ACTS OF THE HOLY GHOST THROUGH
THE APOSTLES INCLUDING ST. PAUL

The Acts opens with our Lord's Ascension and Luke's reminder that in his Gospel he had recorded "All that Jesus began both to do and teach, until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen. To whom also He showed Himself alive after His Passion by many infallible proofs, being seen of them, forty days, AND SPEAKING OF THE THINGS PERTAINING TO THE KINGDOM OF GOD".

This last sentence is the key to the Book of Acts and the reason why the Apostles just before the Ascension enquired "Lord, wilt Thou at this time restore again the Kingdom to Israel"? This question our Lord could not answer as all depended on whether the Jewish rulers would respond to the invitation by the Apostles to repent of their evil works, in which event He might return and officially institute the Kingdom. (See Acts iii. 12 to 26.)

Acts not only opens with this reference to the Kingdom, but closes by telling us that Paul during the two years in Rome as a prisoner, "received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ" (Acts xxviii. 30, 31).

THE NINE DAYS FROM THE ASCENSION TO THE DAY OF PENTECOST A.D. 33. As all know from the type in Leviticus xxiii there are seven weeks, or 49 days, from the waving of "the sheaf of the firstfruits", which had its antitype in our Lord's resurrection, and the offering of "the two wave loaves . . . baken with leaven" which typify the resurrection and translation of the Church—Jew and Gentile—which is the body of Christ. No such offering existed on the day of Pentecost in A.D. 33. The fact has to be faced, and will be dealt with in detail in a later chapter, that God suspended the type of the seven weeks after 40 days until

Christ returns on the anniversary of His Ascension in 1970. Then, the Church being complete, He will with her abide the remaining nine days to the day of Pentecost, when "at the last trump" He will summon her to "meet Him in the air", so that as the antitype of "the two wave loaves", He, our great High Priest, may present us as "firstfruits" unto God. So there is to be a chronological hiatus or suspension of the type lasting to the day 1937 years from our Lord's Ascension in A.D. 33 to His Second Advent in 1970.

In Acts i we learn how the Apostles elect Matthias to take the place of Judas who had committed suicide. The idea that they ought to have waited and elected Paul is a gross misunderstanding for the simple reason that the Body of Christ, apart from Gentiles, is composed only of believing Jews "which are among the Gentiles" (i.e. the Dispersion) and never of Jews in the land. God's chosen vessel to receive the revelation of the Mystery of Ephesians iii therefore HAD TO BE A JEW OF THE DISPERSION, who himself would, unlike the Twelve Apostles, be a member of Christ's Body the Church. Saul of Tarsus, a city of Cilicia, who became "Paul, a servant of Jesus Christ, called to be an Apostle" we well know was our Lord's choice to be His "minister and a witness" to the Gentiles. (Acts xxvi. 16. 17.)

The nine days from our Lord's Ascension to the Day of Pentecost were notable as being the only interval without a Divine Person on the earth between our Lord's First Advent in 1 B.C. and His Second Advent in 1970.

THE KINGDOM TENTATIVELY INAUGURATED BY THE
DESCENT OF THE HOLY GHOST ON THE DAY OF
PENTECOST, MONDAY, JUNE 22ND A.D. 33

It is grand to be delivered from the notion that the Church came into being on the Day of Pentecost in A.D. 33 as the Bible contains not a word to support it; neither is there a single feature in the subsequent events which allows such a thought.

The descent of the Holy Ghost upon the Apostles and their fellow-disciples in the upper room between 8 and 9 a.m. (the 3rd hour) fulfilled the Lord's promise to them "ye shall be baptized with the Holy Ghost not many days hence". (Acts i. 5.)

So we read, "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts ii. 4).

It is then recorded that "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven" that is Jews of the Dispersion. It is said of these "that every man heard them speak in his own language". By this means the Holy Spirit enabled these Galilean apostles to overcome the language difficulty which had been brought in as a judgment after the effort to build the Tower of Babel. God's purpose was, however, that the knowledge of events on the day of Pentecost should be spread abroad throughout the world and without doubt many Jews in Jerusalem at the time went back to their native lands convinced and converted believers, having received "the gift of the Holy Ghost" and thereby had become potential members of the Body of Christ. No doubt all these would in due season be contacted by Paul and Barnabas or Paul and Silas in their journeyings in Asia and Europe.

The whole of the Apostle Peter's address at Pentecost was in proof of the Messiahship of Jesus of Nazareth and his quotation of Joel's prophecy regarding the outpouring of the Holy Spirit "in the last days" was to indicate that at last the long looked for Messianic Kingdom was at hand. The Apostle sums all up in these words:

"therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."
(Acts ii. 36)

The power of the Holy Ghost in the Apostle was so great that "they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?"

We need to pay exact heed to what Peter said in reply as it is as applicable now to Jews of the Dispersion and to Jews in the Land as then, if they desire to acknowledge our Lord Jesus Christ as Saviour or Messiah.

"Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost". The record continues "Then they that gladly received his word were

baptized: and the same day there were added . . . about three thousand souls". (Acts ii. 38 to 41).

The point to take note of is that these Jewish believers had to be baptized "in the Name of Jesus Christ" *before* they could receive the Holy Ghost. This fact is confirmed in Acts xix where the Apostel Paul baptizes twelve Jews who only knew the Baptism of John. This was at Ephesus which means they were Jews of the Dispersion. *After* baptism Paul lays hands on them and "the Holy Ghost came on them; and they spake with tongues, and prophesied". We shall see that this order only applied to Jews who by baptism identified themselves with the death and resurrection of the One whom their nation had disowned and killed.

In that which is recorded in Acts ii we behold the Apostle Peter putting into action for the first time the authority given to him by our Lord as the holder of "the keys of the Kingdom of Heaven". On this occasion these three thousand repentant and believing Jews enter the Kingdom, having been "born of water and of the Spirit" in conformity with what Jesus had said to Nicodemus when he came to Him by night. (John iii. 5.)

This occasion was in fact *the inauguration of the Kingdom* and all that followed in the matter of sharing possessions etc. was but the fulfilling of the Sermon on the Mount and a foretaste of the reign of the Prince of Peace. In result it led to the formation, as a living organism, of this Remnant of believing Jews who "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers". The Temple was where they met, and that which distinguished them from other Jews was that they owned Jesus as their Messiah and, that having received the promised Holy Spirit, they were knit together in a unity which was not of this world. We are told that they "did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people".

This considerable body of believing Jews with the Twelve Apostles and Elders formed the first Kingdom Assembly or Church (ekklesia) of God at Jerusalem. It was in fact that which our Lord had called "My Church" and against which "the gates of hell" could never prevail. Furthermore, having the Holy Ghost to guide them their actions would be confirmed in Heaven for our Lord has said about this Kingdom Church in

Matthew xviii. 18 "Whatsoever ye shall bind on earth shall be bound in Heaven: and whatsoever ye shall loose on earth shall be loosed in Heaven".

The fact has to be faced that from the day of Pentecost in A.D. 33 the Church at Jerusalem and all the "Churches" throughout Palestine were Kingdom Churches and composed of believing Jews who held fast to the Law and kept the Feasts. This is proved by the fact that in A.D. 59 when the Apostle Paul and a group of Gentiles were in Jerusalem for the day of Pentecost, as recorded in Acts xxi, the Apostle James, with all the Elders present, said to Paul "thou seest, brother, how many thousands (Greek myriads) of Jews there are which believe; and they are all zealous of the law: and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs" (verse 20, 21).

This exchange of the Apostle Paul with James and the Elders of the Jerusalem Church, emphasizes to perfection the different position of the Jews in the land to those "who are among the Gentiles". Paul was then preaching to Jews and Gentiles alike that "Christ is the end of the law for righteousness to every one that believeth". (Romans x. 4.) But James and the Apostles and Elders were stern upholders of the Law and remained quite unaffected by Paul's gospel by which Jews and Gentiles lost their status as such and became members of "the Church, which is the body of Christ".

We shall have reason later to explain why Paul and these Gentiles visited Jerusalem on this occasion. But may the fact stand out that the believing Remnant of the Jews in Palestine from Pentecost A.D. 33 were entirely on Kingdom ground; and just as the Remnant had mystically given birth to Christ, the Head, so must they remain in being in the Land until they had given birth likewise to His Body, the Church; and this in order to the accomplishing of God's Eternal Purpose that His beloved Son should have a Bride and Help-meet.

THE TRIUMPHANT FIRST FOUR MONTHS OF THE KINGDOM

These four months ran from Pentecost to the killing of Stephen on October 11th A.D. 33; and they were also the last

four months of the extra year of clemency to the Jewish nation named as "this year also" in Luke xiii. 8.

Anyone who reads Acts iii. iv and v could not fail to be impressed with the triumphant onward march of the Risen Christ acting by the Holy Ghost through the Twelve Apostles and the Jerusalem Assembly. The healing of a well-known cripple "lame from his mother's womb" as recorded in Chapter iii opened the door for a final invitation to the Jewish rulers to repent. Their response was to imprison the Apostles, who the next day were brought before the Sanhedrin which was composed of much the same persons who a few weeks previously had condemned our Lord Jesus Christ to death. This miracle had created such a sensation in Jerusalem that the rulers "let them go . . . because of the people; for all men glorified God for that which was done" (Acts iv. 21). Furthermore, as the result of this miracle "many of them which heard the word believed; and the number of the men was about five thousand". What a triumph! The power of the Holy Ghost in and through the Apostles was so manifest as to silence all opposition. We read in Acts iv after the Apostles had been set free and had returned "to their own company" that "they were all filled with the Holy Ghost, and spake the word of God with boldness . . . and with great power gave the Apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them . . . and distribution was made unto every man according as he had need".

This assuredly was Heaven come down to earth as will be the case in the Millennial Kingdom for "in the dispensation of the fulness of times" God is going to "gather together in one all things in Christ: both which are in heaven, and which are on earth". But as yet Satan had not been chained in the abyss so was able to trade upon the covetousness of Ananias and Sapphira who posed as giving all but kept back "a certain part". To Ananias Peter said, "Why hath Satan filled thine heart to lie to the Holy Ghost"? Instant death overtook the two culprits whom Satan had used to mar the fairest scene ever witnessed on earth. Had he not done just the same when on entering the Land under Joshua he caused Achan to covet the forbidden spoils of Jericho, including a "wedge of gold of fifty shekels"? (Joshua vii).

With the instant judgment that overtook this man and wife “great fear came upon all the Church, and upon as many as heard these things” (Acts v. ii). In the same context we read of massive miracles, signs and wonders which were wrought by the Apostles with the result that “believers were the more added to the Lord, multitudes both of men and women”. So Satan’s action became the means of further great triumphs by the Spirit-filled Apostles.

These Apostolic successes caused the rulers to “be filled with indignation” and the Apostles were put “in the common prison”. This brought the Angel of the Lord into action, so we read that He “opened the prison doors, and brought them forth, and said, Go, stand and speak to the people in the Temple all the words of this life”. This the Apostles did as they were found next morning in the Temple “teaching the people”.

When brought before the rulers the Apostles again render a testimony to their Messiah saying “We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him” (Acts v. 29 to 32).

Through the wise intervention of Gamaliel the rulers release the Apostles who “departed from the presence of the Council, rejoicing that they were counted worthy to suffer shame for His Name”.

In Chapter vi, 7 we read “And the Word of God increased; and the numbers of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith”.

Thus ended four months of glorious triumph so that the Remnant had grown into an influential body in Jerusalem which came later to be known as “the sect of the Nazarenes”. But let it be remembered that these were not “Christians” but Jews “zealous of the law” and awaiting the Kingdom and the return of their glorified Messiah as King.

These four months ended on October 11th A.D. 33 with the martyrdom of the saintly Spirit-filled Stephen whose exposure and castigation of the Jewish rulers so enraged them that “they cried out with a loud voice, and stopped their ears, and ran

upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul". (Acts vii. 54 to 60.)

The Jews' act in killing Stephen brought the extra year of clemency named in Luke xiii, 8 to an end. The result had been negative and the terms must be fulfilled "If it bear fruit, well; and if not, then after that thou shalt cut it down". Therefore on this October 11th mercy to the Jews as a nation ended; and the next day October 12th "the times of the Gentiles" began and ran an unbroken course of 1960 Bible years to June 11th 1933 – the period being with the 40 years of Jubile 2000 years. How solemn that the next day June 12th 1933 the nations likewise were "cut off" but, unlike the Jewish nation which was only for "the age", never again to be restored. By the killing of Stephen the Jews fulfilled their part in the Parable of the Pounds which states, "But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us" (Luke xix. 14.)

It is worthy of mention that in the Chronology of the New Creation the martyrdom of Stephen took place on the 14th of the 1st month which is the day of the Passover; so like his Messiah he suffered and died at this notable Jewish feast.

THE GRIEVOUS DEFAULT OF PETER AND THE APOSTLES IN NOT CARRYING THE GOSPEL TO THE GENTILES MAKES THEM THE ANTITYPE OF THE PROPHET JONAH

The glorious triumphs of the first four months of the Kingdom were followed by a storm of persecution which scattered the disciples abroad. We read, "there was a great persecution of the Church which was at Jerusalem; and they were all scattered abroad . . . except the Apostles . . . therefore they that were scattered abroad went everywhere preaching the Word" (Acts viii. 1 to 4.) Then in Acts xi. 19 we read "Now they which were were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, PREACHING THE WORD TO NONE BUT UNTO THE JEWS ONLY".

The Scriptures reveal that our Lord allowed this storm of persecution to overtake the believing Remant because of the Apostles' disobedience to His last command to preach the

Gospel to "all nations". In Luke xxiv. 46, 47 we read: "thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in His Name among all nations, beginning at Jerusalem". Also in Acts i. 8 we hear our Lord telling the Eleven Apostles that the Holy Ghost would empower them to be His witnesses "unto the uttermost part of the earth".

We must first realize that God's Eternal Purpose was involved in this refusal of the Apostles to go to the Gentiles. We have pointed out that on October 12th A.D. 33, after the killing of Stephen, the period called by our Lord Jesus "The times of the Gentiles" began; and remarkably enough so did the persecution then begin. Furthermore, this persecution of the Jerusalem Church and the Remnant in general was aided and abetted by Saul of Tarsus who "made havock of the Church, entering into every house, and haling men and women committed them to prison" (Acts viii. 3.) There was nothing whatsoever victorious about this and it was very different to prison doors being thrown open and thousands turning to the Lord.

It is a fact of immense meaning that from October 12th A.D. 33 to June 19th A.D. 36 when the Roman centurion received a vision from the Lord, is exactly 2 years and 9 months of 28 days, which is a symbolical expression of the 2 days and 9 hours of our Lord's session in death from 3 p.m. Friday to Midnight on Sunday when He arose in triumph from the grave. These 2 years and 9 months were most definitely a "death" period because of the Apostle's refusal, like Jonah, to go to the Gentiles. Our Lord brought the period to an end Himself by giving the vision recorded in Acts x to the Gentile Cornelius telling him to send for and fetch the Apostle Peter. And where, if you please, was the Apostle at this critical moment? He was at Joppa, the very place where Jonah took ship to flee from the Lord. It is not surprising that in the fishing episode of John xxi Peter is addressed by our Lord as "Simon, son of Jonas". This is full of meaning.

Later we shall need to examine carefully Peter's visit to the house of Cornelius as it was an event of transcendent importance and led to the mystical conception of the Body of Christ, the Church. It is needful first to see the amazing relationship between the Book of Jonah, Acts x and xi and John xxi.

Jonah, with his three days and three nights in the fish's belly is notably THE TYPE of our Lord's session "in the heart of the earth". But Jonah's refusal to go to Nineveh and bear a message from God involved him in a death and resurrection experience; and in this he was a type of the Jewish Apostles who for a symbolical 2 days and 9 hours had a "death" experience because of their disobedience—2 days and 9 hours being the equivalent of "three days and three nights".

So just as Jonah was the CAUSE of the storm which overtook the ship he was in when fleeing from the Lord, so also were Peter and the Apostles by their neglect of the Lord's command the "CAUSE" of the persecution "that arose about Stephen" and which lasted until after the visit of Peter to Caesarea when the Gentiles first received the Gospel and were baptized in the Holy Ghost prior to their baptism by water.

We read in Jonah, i, 15 "So they took up Jonah, and cast him forth into the sea; AND THE SEA CEASED FROM HER RAGING". In Acts ix. 31 which was after Paul had been to Jerusalem in A.D. 37 and, therefore, after Peter's visit to Cornelius, we read "then had the Churches rest throughout all Judea and Galilee, and Samaria, and were edified; and walking in the fear of the Lord, . . . were multiplied". These facts speak for themselves.

The fishing episode in John xxi is the whole story in a nutshell of Peter's disobedience and ultimate visit to Cornelius; together with the 2000 years of the Dispensation which end with the return of Christ with Peter to receive the Church, the anti-typical 153 great fishes.

In verse 3, we read "and that night they caught nothing". This covers the abortive 3 years to A.D. 36. Peter's casting himself into the sea (typically the Gentiles) is symbolical of Peter's act of going to a Gentile house with six Jewish disciples (Acts xi. 12). The two hundred cubits of verse 8 typify the 2000 years of this Dispensation, and in addition they typify the last 200 days of the same as we will explain in due course. The number 153 is $7+10 \times 9$ implying the Church's spiritual perfection and numerical completeness at the time of the translation. The numerical value of the Greek both for "fishes" and "net" is 1224, which is 8 times 153—thus providing evidence of how God speaks by numbers in the Bible—the number "8" signifying resurrection.

THE REVIVAL IN SAMARIA (Acts viii)

It is needful to notice some features of the visit of Philip the Evangelist to Samaria. The Samaritans practised a form of Judaism though they were Assyrians by origin. Philip performed many miracles "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did". We read in Acts viii. 12 "When they believed Philip preaching the things concerning the Kingdom of God. and the Name of Jesus Christ, they were baptized, both men and women". With these Samaritans, as with the twelve Jews in Acts xix, the descent of the Holy Ghost did not at once follow; but in each case there had to be an Apostolic "laying on of hands". But this, as we shall see later, was not so with Gentiles who directly they believed were baptized by our Lord in the Holy Spirit.

Peter and John are sent by their fellow Apostles to Samaria and together pray that the Samaritans may receive the Holy Ghost ("for as yet He was fallen upon none of them: only they were baptized in the Name of the Lord Jesus").

The Apostle Peter evidently again used "the keys of the Kingdom of Heaven" to open the door for these believing people of Samaria who "received the Holy Ghost" after the Apostolic laying on of hands. It is to be noticed that God's order for Jews and those practising Judaism is first repentance and baptism in the Name of Jesus Christ, then the reception of the Holy Ghost. No doubt after the Apostolic era the descent of the Holy Ghost would not require a laying on of hands as this was not the case with the 3000 Jews who were baptized on the day of Pentecost. Not to distinguish God's order as respectively applied to Jews and Gentiles is to create confusion.

THE CASE OF SIMON THE SORCERER

The details of this as recorded in Acts viii are well known. His character as a professional sorcerer is expressed by the words "giving out that himself was some great one". This is exactly what we are witnessing today in Religious Christendom by those of whom God says in Revelation xviii. 23 "For by thy sorceries were all nations deceived". Ecclesiastical "get up", however, only impresses those who are ignorant of the Holy Scriptures.

Simon had a fake system by which to deceive people; but when he witnessed two of our Lord's Apostles being the instruments through whom the Holy Ghost, with such manifest results, could be bestowed, he realized he could make a fortune if he could acquire the power to do so. Said Peter, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money". May the immeasurably solemn fact be faced before it is too late that Ecclesiasticism, not by paying money, but by virtue of its false claims poses before the world as able to convey the Holy Ghost by the laying on of hands. It can, however, be demonstrated from the Apostle Peter's carrying of the Gospel to the Gentiles in the house of Cornelius that the bestowal of the gift of the Holy Ghost is God's sole prerogative and no man, Apostle or otherwise, has ever been allowed to take God's place in the bestowal of this free and most priceless of all gifts upon Gentile believers in our Lord Jesus Christ (2 Corinthians i. 21, 22; Ephesians i. 13).

In the Bible Samaria is a type of Christendom because its people though not Jews professed the Jewish faith; while Christendom teems with people who by virtue of accepting the tenets of some nominally Christian sect are called and think themselves "Christians" when in fact they have never had their sins forgiven by faith in the shed blood of our Lord Jesus and never received the Holy Ghost as the seal of their eternal salvation. It is these multitudes who, after Christ has come and gone, come knocking and saying "Lord, Lord, open to us" only to hear our Lord say, "Verily I say unto you, I know you not" (Matthew xxv. 12). But, thank God, His door of salvation still stands wide open for all who will to thankfully receive the forgiveness of sins through simple faith in our Lord's sacrifice on Calvary, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans x, 8 to 10).

Tradition has a good deal to reveal concerning Simon the sorcerer and his presence in Rome and the evil influence he exerted. Eternity may reveal that it was he who, having learnt the benefit of "giving out that himself was some great one", taught others to do so and thus to obtain power and wealth by the counterfeiting of Divine authority.

PART V

THE MYSTICAL CONCEPTION OF THE BODY OF CHRIST—THE CHURCH AT PENTECOST A.D. 36 WHEN FIRST THE HOLY GHOST WAS BESTOWED UPON GENTILES AS RECORDED IN ACTS X AND XI

“As I began to speak, the Holy Ghost fell on them, as on us at the beginning”. (St. Peter, Acts xi. 15)

We must now gather together all that is revealed in the Holy Scriptures by which we may know of a surety that at Pentecost A.D. 36 by the assembling of Peter and six Jewish disciples in the house of the Roman centurion Cornelius, the embryo of the Body of Christ, the Church was mystically conceived—the occasion being sealed by the gift of the Holy Ghost being bestowed by God upon Gentile believers in our Lord Jesus Christ.

May we fully realize that this act of God was the putting into operation of His Eternal Purpose that His beloved Son should have a body formed of Him, which in the ultimate would become His bride and eternal help meet, exactly according to the pattern seen in Adam and Eve before sin entered into the world.

Who then can estimate the importance to God the Father of all that came to pass in relation to the series of events which led up to His visiting “the Gentiles, to take out of them a people for His Name? (Acts xv. 14.) It is not surprising therefore to find that every circumstance in this matter was directed from Heaven, visions therefrom being granted first to Cornelius and then to the Apostle Peter, whose “keys of the Kingdom” were in sad need of being put to use again.

No less than sixty-six verses of Holy Scripture were required to set forth the detailed account by Luke of how upon the Gentiles for the first time “the gift of the Holy Ghost” was poured out. We shall, however, assume that the reader is fully acquainted with the facts or at least has Acts x and xi open before him.

Some will enquire how we know the date of the events in these chapters was A.D. 36? The answer is that to ensure that

this date of A.D. 36 should become known God caused that it should be sealed by no less than three types, each of which foretells the action of Peter in going into the house of the Gentile Cornelius to proclaim the Gospel, as recorded in Acts x. We can only here make brief reference to these three types.

In Exodus xv. 22 to 25 we learn that Israel "went three days in the wilderness, and found no water". When they arrived at Marah they found the waters "bitter". So we read, "The Lord shewed him (Moses) a tree, which when he had cast into the waters, the waters were made sweet". So in Acts x. 39 we hear Peter telling the assembled Gentiles about Jesus "whom they (the Jews) slew and hanged on a tree: Him God raised up the third day, and shewed Him openly . . . unto witnesses chosen before of God". Do we need to be told that the Gospel of Jesus Christ, the Son of God, has made millions of Gentiles "sweet" both to God and to man? All can see how perfect is this type, and all will understand that "waters" typify Gentiles and "sweet" waters "saved" Gentiles. The three days are from Israel's crossing of the Red Sea which is a type of our Lord's death and resurrection in A.D. 33. We are familiar with a day in the type becoming a year in the antitype.

The second type is to be seen in the three years between the death of Sarah and the marriage of Isaac. Sarah was ninety when Isaac was born and a hundred and twenty-seven when she died, which means that Isaac was then thirty-seven years. Isaac was forty years old when he married Rebekah. The death of Sarah speaks of the demise of Israel in A.D. 33 and our Lord's betrothal to the Gentiles in A.D. 36. In another aspect our Lord laboured for a Jewish bride from A.D. 26 to 33 but did not win her; and just as Laban gave Leah to Jacob in place of Rachel, so God gave our Lord the Gentiles in the place of a Jewish bride in A.D. 36 (see Genesis xvii. 17; xxiii. 1; xxv. 20; xxix. 20 to 28 and Isaiah xlix. 6).

The third type is in 2 Kings ii and is seen in the three days "the sons of the prophets" searched for Elijah after his translation to Heaven. These days end by Elisha healing "the waters" of Jericho, the city that typifies the Gentile world. Elisha called for a new cruse with salt in it. He cast the salt in and said, "Thus saith the Lord, I have healed these waters". The new cruse typifies the Gentile nations with which God entered into

covenant relations—salt being always associated with covenants. (Numbers xviii. 19.)

These very abbreviated expositions of the three types of the three years A.D. 33 to A.D. 36 do at least display the great importance in God's sight of the two Pentecosts in these two years. It might be correct to view these two descents of the Holy Ghost as one descent, in two stages.

We are not actually told in either Acts viii, or x, or xix that the bestowal of the Holy Ghost on these occasions was on the day of Pentecost, but Divine order makes it obvious that they were each on anniversaries of "the day of Pentecost fully come" in A.D. 33 (Acts ii).

In Acts x. 3 to 8, our Lord appears in a vision to Cornelius with the words "thy prayers and thine alms are come up for a memorial before God". These words show that Cornelius was a prepared vessel in relation to God's eternal purpose. As instructed, Cornelius dispatches three men to Joppa where they arrive on the next day.

Just before they arrive, Peter, at "the sixth hour" which is 5 to 6 p.m. (Acts is Roman time) received his most amazing vision which in effect compels him to do the thing he had so long neglected, that is, to preach the Word to the Gentiles.

The sheet let down from Heaven three times, filled with "all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air" speaks of the Gentiles, notably the elect Gentiles who have been cleansed from their sins and uncleanness by the shedding of the blood of God's Son at Calvary, that remission of sins might be preached among all nations in His Name.

The Church, the body of Christ, was "chosen in Him before the foundation of the world"—every member being foreknown to God. Every believer is "born from above" as in very essence the Church is a heavenly body. This is the meaning of the sheet being "let down to the earth" and being "received up again into Heaven". This expresses the Church formed in Heaven and after a season on earth being "caught up" into Heaven again as described in 1 Thessalonians iv. 17 and Revelation xii. 5.

It is evident from our Lord's rebuke to Peter with the words, "What God hath cleansed, that call not thou common" that he had totally ignored the fact that in our Lord's death atonement

had also been made for the Gentiles and that now "whosoever believeth in Him should not perish, but have everlasting life".

Not only did our Lord give Peter this vision to prepare him to go to the Gentiles, whom he had regarded as unclean, but when the messengers of Cornelius arrived at the house "the Spirit said unto him, Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing: for I have sent them".

We dare not tarry over the detail but every item emphasizes the profound importance of the occasion and should be pondered over by all who would enter into this fact.

No doubt Cornelius had assembled a good company of Gentiles whom he knew were of like mind with himself in the worship of the God of Israel.

Peter, no doubt in the power of the Holy Ghost, preaches Christ and Him crucified to the assembled company. He refers to our Lord's life and of how "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him" (verse 38).

The Apostle then refers to our Lord's death on the tree, and of how God raised Him from the dead on the third day. He then proceeds as follows:

"To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (verse 43).

The record continues thus, "While Peter yet spake these words, the Holy Ghost fell upon all them that heard the Word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God".

This wondrous event which was the sovereign act of the grace of God, had been kept secret from the foundation of the world. This was the mystery "which in other ages was not made known unto the sons of men . . . that the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel" (Ephesians iii. 3 to 6).

What an amazing spectacle to see the Apostle Peter and six

fellow-Jews going together into the house of a Gentile; and God bearing witness to the astonishing scene by granting "the gift of the Holy Ghost" to Gentiles for the first time in the history of man. Here were the very elements which compose the body of Christ—"the one new man" of Ephesians ii. 15, which continues thus "that He might reconcile both (Jew and Gentile) unto God in one body by the cross, having slain the enmity thereby"—the enmity that had always existed between Jews and Gentiles.

When Peter cast himself into the sea as recorded in John xxi he was, as the Apostle to the circumcision, symbolically merging "the Jews which are among the Gentiles" with the elect Gentiles into "one body". Of a truth, in the house of Cornelius Peter cast himself into the sea of the Gentiles and it was thus that the embryo of the Body of Christ was on that day of Pentecost mystically conceived in the womb of the believing Remnant of Judah; just as 777 years previously, in 742 B.C., Immanuel became mystically conceived in "the virgin, the daughter of Zion".

As we proceed we shall learn that at Pentecost A.D. 36, when the Body of Christ mystically was conceived, a gestation period of exactly 280 months or 23 solar years began to Pentecost A.D. 59, when, in remarkable circumstances carefully recorded, this Jewish Remnant in the Land mystically gave birth to the Body of Christ; and thereafter disappeared from the scene, just as Rachel departed after giving birth to her second son Benjamin. (Genesis xxxv. 18.) Moreover, it was the Apostle Paul, a Benjamite in whom and through whom the Body of Christ then became a viable organism. No wonder Paul ends Ephesians v. with the words "This is a great mystery: but I speak concerning Christ and the Church".

To return to the historic facts enacted at Pentecost A.D. 36 we must point out that soon after the Holy Ghost had fallen upon Cornelius and his company the Apostle Peter "commanded them to be baptized in the Name of the Lord" or more accurately "Jesus Christ". All must realize that this order in A.D. 36 formed the prototype for all Gentiles which has never changed from that day to this, in spite of all the perversity which has brought in traditions of human devising to supplant God's order. *What is God's order for Gentiles? First, "repentance*

towards God and faith toward our Lord Jesus Christ". Then the baptism by God "in the Spirit, into one body"—the body of Christ. Then baptism, by water in the Name of Jesus Christ and none other. (1 Corinthians xii. 13.)

Why, it will be asked, does baptism by water follow the baptism in the Holy Spirit? The answer assuredly is that without the Holy Spirit no one could possibly understand baptism by water as it is defined in Romans vi. 3, 4.

May all acknowledge and bow before God's order for Jews who believe, and note how that order was changed for Gentile believers. Neither could anyone fail to see that nowhere in God's order is there a place for the baptism of infants, which is a superstitious human invention, which gives power to Christendom's various pseudo-priesthoods. "The Judge standeth before the door", therefore, the present is no time to pander to deceptions, even if they are hoary with age.

It is very important to note that it was the death of Dorcas as recorded at the end of Acts ix that took Simon, Son of Jonas, to Joppa from whence Jonah had fled. We may well ask, why did Dorcas' relatives and friends think she might be raised from the dead if Peter would come from Lydda. We have no doubt that Dorcas died on May 1st, the anniversary of our Lord's death three years before, and that this fact had occurred to them as having a meaning. Neither have we any doubt that Peter was allowed to raise Dorcas on May 4th, the anniversary of the resurrection of Christ which was fifty days before Pentecost, when the Holy Ghost fell upon the Gentiles and when, as we have shown, the body of Christ was mystically conceived.

These facts need to be considered. Pentecost A.D. 33 was fifty days from our Lord's resurrection. Pentecost A.D. 36 was fifty days from a death and resurrection which was symbolical of our Lord's, that is of Dorcas. But that is not all because Pentecost A.D. 59 was, as Scripture states, fifty days from the death and resurrection of Eutychus as recorded in Acts xx, when the Church had met to "break bread" at Midnight which was the opening of "the first day of the sabbaths", that is the seven sabbaths or weeks to Pentecost. (See Acts xx. 7, 16)

The conclusion is, therefore, unavoidable that prior to both the conception and birth of the Body of Christ, viewed mystically, God ordained that the death and resurrection of His

beloved Son as the Antitype of the burnt offering and as giving Himself out of love for the Church, should be enacted symbolically by the deaths and resurrections of Dorcas and Eutychus—the former a Jewess and the latter a Gentile. The symbolical death and resurrection of a human being could never present Christ as dying for sin, that is as the sin-offering. The working of “coats and garments” was what marked Dorcas and in Leviticus i it is declared of the burnt-offering “It shall be an atonement for you”—the Hebrew word for atonement here signifies to cover and so as the Antitype of the burnt-offering our Lord by His death and resurrection and His unblemished obedience to God on our behalf completely covers our defects, not as sinners but as worshippers. Hence believers are “accepted in the beloved (One)” (Ephesians i. 6).

The first expression of the burnt offering in the Bible is the “deep sleep” of Adam, while Eve was being formed of him and for him. The last such expression is seen in the death and resurrection of Eutychus who, as the result of being in a “deep sleep”, fell to his death and was at once, at midnight, raised by Paul to life after falling from “the third loft”. (Acts xx. 9 to 12.) This is the last of eight resurrections in the Bible. Fifty days later on the day of Pentecost A.D. 59, the Body of Christ mystically was born of the Remnant of Judah.

In chapter xi of the Acts we have an account given by the Apostle Peter to “the Apostles and brethren” in the Church at Jerusalem of all that had taken place at Cæsarea when he and his six fellow-disciples had visited the house of Cornelius. Peter had to “rehearse the matter from the beginning, and expounded it by order unto them”. All this shows how completely the Apostles and Elders had failed to realize their responsibility to preach the Word to the Gentiles. But after Peter had given them the facts it is recorded, “they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life” (verse 18).

It is extremely important to note that Peter and the six disciples from Joppa evidently went to Jerusalem to keep the Feast of Tabernacles which was on the 15th of the 7th month. The date in the Solar Calendar was October 23rd A.D. 36 and the facts prove that it was not until the Jerusalem Assembly had heard Peter’s account and had accepted that the whole occasion

was of God that the mystical conception of the Body of Christ to its birth after 280 months can be measured. The position appears to be that in solar terms the period was 23 years from Pentecost A.D. 36 to Pentecost A.D. 59; but that viewed dispensationally in terms of 2000 true lunar years the starting date is October 23rd. This measurement was sealed at its termination on June 11th 1938 by a serious earthquake in Northern Europe and the East coast of Britain. All the Bible's 2000 years periods have as their type the Two Days the moon ceased while our Lord was in death. As these two days ended with "a great earthquake" these 2000-year periods are often marked at their termination by earthquakes. June 11th is the anniversary of our Lord's Ascension which was on June 13th A.D. 33—the discrepancy being caused by an error of two days in our Gregorian solar calendar.

All these 2000-year periods relating to the Church, as the body of Christ, began on October 23rd and consequently end on June 11th, 1902 years later. We shall learn later in the Chronological Supplement that another 2000 true lunar years ran their course from Oct. 23rd, A.D. 59, when the Church was born, to June 11th, 1961, which day was again marked with an earthquake, this time in Persia. By design also 2000 civil lunar years of 354 days relating to the Jews begin on October 12th in each of the 38 years from A.D. 33 to 71. Thus, "the times of the Gentiles" began on October 12th A.D. 33 and ended on June 11th 1933. This same period when measured in true lunar years of 354 days, 8 hours and $48\frac{1}{2}$ minutes ended on May 31st 1935 with the terrible Quetta earthquake. It must always be remembered by those who wish to check these measurements that they consist of 1960 years (4×490) and 40 years of Jubile according to Leviticus xxv. The Bible always adds the Jubilees which makes the total nominally 2000 years.

THE PERIOD FROM ST. PAUL'S CONVERSION ON OCTOBER 29TH
A.D. 34 TO THE FIRST CHURCH COUNCIL AT JERUSALEM ON
NOVEMBER 5TH A.D. 51

THE GREAT SIGNIFICANCE OF THE APOSTLE'S PERSONAL CHRONO-
LOGY RECORDED IN GALATIANS I, II

Having followed the history of the Kingdom Church at

Jerusalem from Pentecost A.D. 33 to Pentecost A.D. 36 when the Holy Ghost fell upon the Gentiles; and from thence to October 23rd A.D. 36 when the Apostles and Elders glorified God for what had taken place as recounted by Peter and his six fellow-Jews, and remembering that this October 23rd was the date of the mystical conception of the body of Christ, we must go back to trace events in the life of Paul the Apostle to the Gentiles, who did not visit Jerusalem after his conversion for three years, that is, in A.D. 37 when he saw Peter and the Apostle James as stated in Galatians i.

On October 11th A.D. 33, Saul of Tarsus, as he then was, witnessed Stephen's death, and thereafter became the ring-leader in the persecution of the Church at Jerusalem, and all who professed faith in Jesus the Nazarene. Then on October 29th in A.D. 34, he is converted in the manner three times recorded, namely in Acts ix, xxii and xxvi. It is significant that the date of Paul's conversion in the Chronology of the New Creation was the 14th day of the 2nd month, which is that of the Second Passover held for those in a journey or defiled by a dead body. The latter was Paul's position as he had become defiled by the dead body of the martyr Stephen (Numbers ix. 10, 11). It will be recalled that in the Chronology of the New Creation our Lord was born at the Passover.

After his conversion the Apostle goes into Arabia and then returns to Damascus where he renders a faithful testimony "proving that this (Jesus) is very Christ". This causes the local Jews to try to kill Paul who escapes by being let down by a basket from the wall (Acts ix. 20 to 25).

At this point we will follow the Apostle's chronological history as given with such precision and with such deep significance in Chapter i and ii of his Epistle to the Galatians.

In verse 18 we read, "then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days". This visit followed his escape from Damascus. But his stay in Jerusalem ended as we are told in Acts ix. 29 by Hellenistic Jews seeking to slay him.

May the fact be noted that the Bible never presents chronology in vague terms which would be valueless. If then it records a period of "three years" and another "fifteen days" it is that we may know exactly when Paul arrived in Jerusalem. The

years referred to are luni-solar and with the 15 days make a total of 1107 days which is 3 solar years and 11 days. This means that Paul arrived in Jerusalem on November 9th A.D. 37.

In Galatians ii. 1 the Apostle continues his chronological narrative by stating: "then fourteen years after I went up again to Jerusalem, with Barnabas . . . and communicated unto them that Gospel which I preach among the Gentiles".

This visit was in order to take part in the Council of Jerusalem recorded in detail in Acts xv where we read in verse 12, "then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them".

This Conference was called into being because certain Jewish teachers from Jerusalem were visiting "Churches" of the Gentiles, notably Antioch, and telling them that in order to be saved they must circumcise their children and keep the law of Moses. This was utterly contrary to Paul's gospel which was salvation through faith alone in our Lord Jesus Christ, apart altogether from the works of the law.

Before giving the wonderful significance attaching to Paul's chronology in Galatians i and ii it will be well to review the position that existed after the Holy Ghost had fallen on the Gentiles in A.D. 36 and after Paul and Barnabas had completed their missionary journey and returned to Antioch "from whence they had been recommended to the grace of God for the work which they fulfilled" (Acts xiv. 26).

It must be realized that as yet (i.e. A.D. 51) all was on Kingdom ground and the Church, as we know it, of Jews and Gentiles united in one body was utterly unheard of. Whether Jews or Gentiles their conversion by faith in Christ, either as Messiah or as Saviour, with the resultant gift of the Holy Ghost, brought them into the Kingdom and the Assemblies, whether of Jews or Gentiles, or as at Antioch of both, were Kingdom assemblies, and as such were under the rulership of the mother-Church at Jerusalem with the Twelve Apostles and Elders.

Quite clearly Jewish converts gave up neither the law nor circumcision and this meant there was a permanent difference between believing Jews and believing Gentiles AS THERE WILL BE IN THE KINGDOM when finally established by our Lord at His Third Advent in 1978. But this difference caused no strife until

certain unauthorized teachers claiming no doubt the authority of the Jerusalem Church came to Antioch declaring, "Except ye be circumcized after the manner of Moses, ye cannot be saved" (Acts xv. 1).

This created a crisis and the need finally to settle the status of the Gentiles who had been brought into the Kingdom. Paul received a revelation from the Lord that he was to attend this Conference and declare his point of view as sent of God to the Gentiles (Galatians ii. 2).

The whole subject was fully discussed with Peter making a most important statement as the one who by ordination of the Lord had opened the door in A.D. 36 for the Gentiles to enter the Kingdom. He said, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" He then sums up the position as concerning the Law as a means of salvation by saying, "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they".

Before quoting part of the summing up by the Apostle James who in verse 28 associates the Holy Ghost with the decision of the Assembly, it is important to realize that what they decided will without doubt obtain in the Millennial Kingdom, the Jews keeping the Law and the Feasts, but the Gentiles respecting certain features of the Law, but only once a year coming up to Jerusalem for the Feast of Tabernacles (Zechariah xiv. 16). As will be seen the decree of the Church clearly put Jewish and Gentile believers into separate categories which continued until Paul received "the revelation of the mystery" and made it known to all the Assemblies outside the Land. This shows that all believing Jews of the Dispersion and believing Gentiles were potential members of the Church, which is the body of Christ; but until the appointed time all such were under the government of the Apostolic Jerusalem Church whose decisions we have noted were endorsed by the Holy Ghost.

James' summing up is given in Acts xv. 19 to 29. We need only quote the following portion of the official letter sent to Antioch with Judas and Silas:

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from

things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well”.

This letter caused great rejoicing at Antioch as it finally delivered the Gentile believers from the rite of circumcision while only imposing upon them certain food restrictions and the need for purity of life.

Certain most remarkable facts result from adding together the three years and fifteen days and the fourteen years of Galatians i and ii. The years are of course the luni-solar or sabbatic years which are of 354 days with intercalary months of 30 or 31 days as needed to keep in harmony with the solar years and seasons.

In 3 such years there would be 1092 days. In 14 such years there would be 5109 days. If these are added together ($1092 + 15 + 5109$) the result is 6216 days. In 6216 days there are 7 cycles of 888 days which is the time elapsed from St. Paul's conversion on October 29th A.D. 34 to November 5th A.D. 51. This reveals that this great conference on circumcision by design of God took place at the opening of the 8th cycle of 888 days from Paul's conversion and this is in keeping because the Law ordained that circumcision must be performed on the 8th day. A yet more remarkable fact is that the date of this conference was the 51st anniversary of the circumcision of Jesus on November 5th 1 B.C. In our solar years 17 such years and 7 days had elapsed which again signifies that this conference was opened on the 8th day in the 18th year from Paul's conversion. Let no one despise such facts as fanciful details lest they are found to be despising the works of God whose ways are perfect but unknown save to those who search them out.

It is impossible to estimate the importance of this conference at Jerusalem the date of which is so heavily marked by design of God and notably so as the 51st (3×17) anniversary of our Lord's circumcision in 1 B.C.

It was the Address of the Apostle Peter upon which this great assembly acted and in essence he completely set aside Law-keeping as a means of salvation; both for Jew and Gentile. In the vision he had received from the Lord he had been taught once and forever that Gentiles must not be regarded as unclean and the proof of this was in the fact that God had bestowed upon Gentiles the Holy Ghost “even as He did unto us”. The

Apostle ends by declaring that whether Jews or Gentiles it was "the grace of the Lord Jesus Christ " and that alone which could save them. What a message for Jewish ears and so specially for those who had created the difficulty at Antioch by seeking to put the Gentiles under the Law!

That this conference began on the anniversary of our Lord's circumcision has a wondrous significance in the light of Paul's statement in Colossians ii. 9 to 12, "In whom also ye are circumcized with the circumcision made without hands, in putting off the body of (the sins of) the flesh by the circumcision of Christ. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead". In our Lord's circumcision we had been circumcized "without hands", and in His death we also had died and in His resurrection we had been raised to walk in newness of life, so verily "Christ is the end of the Law for righteousness to every one that believeth" (Romans x, 4).

It must be realized if the position is to be understood that the Gospel preached by the Apostles and others to the Jews in the land was the Messiahship of the Lord Jesus and it was this Gospel that built up the believing Remnant which mystically gave birth to the Church, the body of Christ, in A.D. 59. As we are about to show from the Scriptures those forming this Remnant were all "zealous of the law" while fully accepting the Lord as their risen Messiah and coming King. Upon each and all of these the Spirit had been poured out following their baptism in the name of Jesus Christ.

Quite a different position existed with the Jews of the Dispersion and the Gentiles to whom Paul and Banabas preached both at Antioch and in their missionary journeys. To all such it was not Jesus only as Messiah, but Jesus as Saviour that Paul preached. In Acts xiii in the Synagogue at Antioch in Pisidia where Jews and Greeks had gathered, Paul declares, "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (verses 38 and 39).

The clash between the Apostles Peter and Paul recorded in Galatians ii perfectly illustrates the difference of the position between Jews in the Land "zealous of the law" and Jews of the

Dispersion. The Apostle Peter who, sent of God, mingled with Gentile believers in the house of Cornelius visits Antioch and mingles and eats with Gentile believers there. When, however, some Jews from James come to Antioch who refuse to mingle with Gentile believers, Peter "withdrew and separated himself, fearing them which were of the circumcision". This caused other Jews and even Barnabas to do likewise. On the strength of this Paul declares, "I withstood him to the face" and said "If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" This all shows that in spite of the decree of the Jerusalem Conference the Jews in the Land, being solely on Kingdom ground and "zealous of the law", were quite unable to mingle with Gentiles like "the Jews which are among the Gentiles", who had been saved by Paul's Gospel of salvation by faith apart from the works of the law.

How important it is to see that the Church, as the body of Christ, had not yet been heard of and that all believing Gentiles and Jews of the Dispersion were still on Kingdom ground and nothing else. Furthermore, all such were subject to the Apostolic Kingdom Church at Jerusalem until, with the birth of the body of Christ, it disappears from view. In A.D. 66, the armies of Rome commence the war against the Jewish nation and conquer Jerusalem and destroy the Temple in A.D. 70.

Between A.D. 36 and A.D. 51 the only ascertainable date is that of A.D. 44 when Herod was smitten of God after he had killed "James the brother of John" and would have killed Peter had the Lord not miraculously in answer to prayer brought him forth out of prison. This date is provided by profane history (Acts xii).

It appears that after this Barnabas and Paul are summoned by the Spirit to undertake the work to which He called them and they go forth from Antioch on the first missionary journey as stated in Acts xiii. 4. It is to be noted that this action of the Holy Spirit had nothing to do with the Church at Jerusalem and emanated from a Gentile city. It was, therefore, a new departure which manifestly was in anticipation of the formation of the Church, which is the body of Christ, which mystically had been in process of formation since A.D. 36 when the Holy Ghost fell upon the Gentiles in the house of Cornelius.

Paul's second missionary journey which was with Silas, who like himself was a Roman citizen, began "some days after" the Jerusalem Council in A.D. 51. This would appear to be early in A.D. 52. Between then and A.D. 55 when Paul goes to Ephesus and then up to Jerusalem for an unstated reason, the Apostle spends "a year and six months" at Corinth (Acts xviii. 11 and 19 to 21).

PART VI

"IT IS THE GLORY OF GOD TO CONCEAL A THING"

Proverbs xxv. 2

THE CHURCH, THE BODY OF CHRIST, COMES TO THE BIRTH AT PENTECOST A.D. 59 AFTER A MYSTICAL GESTATION PERIOD OF 23 YEARS OR 280 MONTHS FROM PENTECOST A.D. 36 WHEN THE HOLY GHOST FIRST FELL UPON GENTILES AT CAESAREA

"Shall I bring to the birth, and not cause to bring forth? Saith the Lord."
(Isaiah lxvi. 7 to 9)

If the reader is a child of God through faith in Christ Jesus our Lord then of necessity he or she is a member of the Church, which is Christ's mystical Body. It is, therefore, most certainly God's will that all such should learn from the Holy Scriptures how the Body of Christ first came into being as a living organism, that is as a group of persons all sharing in common the risen life of our Lord Jesus Christ who is the Head of the Body, the Church, which is not an organization, neither is any organization or institution a part of it or ever has been in any sense of the word whatsoever (see 1 Peter ii. 5).

When we approach the Bible's mysteries, and specially this one which the Apostle Paul states is "a great mystery", we have much need to realize that "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians ii. 14).

Before the birth of an infant there has always to be a period,

normally 280 days, during which the little body is being formed secretly within the womb of the mother.

This simple fact perfectly illustrates why the Body of Christ before its birth by the believing Remnant of Judah had to have a mystical period of gestation lasting to the day 280 months from Pentecost A.D. 36 to Pentecost A.D. 59 when the Apostle Paul with a group of saved Gentiles went up to Jerusalem to mark the occasion by meeting with the Jewish Apostles and Elders, as we are about to reveal from the Scriptures.

It is surely prophetic of our Lord's own physical body as well as His mystical body, the Church, that in Psalm cxxxix we read:

"Thou hast covered me in my mother's womb. I will praise thee: for I am fearfully and wonderfully made: . . . my substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (verses 13 to 16).

The conception and birth of the Body of Christ in these 280 months was something wrought by the Spirit of God under the eye of God and as completely concealed from human view as an infant when being formed in the mother's womb. In this case we know the mother was the believing Remnant of Judah which already had given glorious birth to Immanuel after a mystical gestation period of 280 "days" or cycles of 888 days from 742 B.C. to October 29th 1 B.C. when the Virgin Mary after a literal 280 days gave birth to Jesus Christ at Bethlehem. (The details of this measurement we give in another work.)

While it is perfectly correct to speak of these 280 months as being a mystical gestation period, we must at the same time understand that this found expression of a most practical nature in the conversion of large numbers of Jews of the Dispersion and of Gentiles and by the formation of many Churches or Assemblies in Europe and Asia composed of both, as at Antioch. That this was the Holy Spirit anticipating the birth of the Body of Christ can be seen by His action recorded in Acts xiii. 2 where it is recorded that "The Holy Ghost said, Separate me Barnabas and Saul for THE WORK whereunto I have called them". The "work" referred to was assuredly the preparation of the

material—Jews and Gentiles—of which the body of Christ was to be composed.

It must be realized that these converted Jews and Gentiles were for the time grouped in Kingdom Assemblies linked with and subject to the Mother Assembly at Jerusalem and bound by the decree of the Council of Jerusalem in A.D. 51 which, as we have said, put believing Jews and Gentiles in separate categories, the latter not being subject to the Law except in a few necessary items relating to food. That Paul had not received the revelation concerning the Church, as the body of Christ, prior to his second missionary journey with Silas, is proved by the statement in Acts xvi. 4, that “as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and Elders which were at Jerusalem”. This passage continues, “so were the Churches established in the faith and increased in numbers daily”.

Potentially all these assemblies were capable later of becoming true expressions of the Body of Christ, the Church; but so long as the Jerusalem Kingdom Church was functioning the Church which is the Body of Christ could not become operative. But when the 280 months of gestation had passed God’s Eternal Purpose that His beloved Son should have a body, came gloriously to fruition and the infant Church was born in the manner the Scriptures reveal—the Mother, the Jerusalem Assembly, never being referred to again in the Scriptures. But until then Jews in these Assemblies remained Jews, and Gentiles remained Gentiles, awaiting the day when each would lose his status as such and become members of the Church in which “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: FOR YE ARE ALL ONE IN CHRIST JESUS” (Galatians iii. 28).

HOW THE BIBLE PERFECTLY ESTABLISHES THE CHRONOLOGY OF THE ACTS’ PERIOD

As Chronology is the very essence of the Book of Acts, it is not, therefore, surprising that within its pages we find evidence inspired by the Spirit of God by which to date every important event. We need not again refer to how A.D. 36 is established for

Peter's visit to the house of Cornelius, or the date of A.D. 51 for the Council of Jerusalem as seventeen years from St. Paul's conversion. The next dated point is in Acts xviii when the Apostle arrives at Ephesus for a brief visit before going up to Jerusalem as stated in verses 19 to 22.

The key date for the last nine years—A.D. 55 to 64—and the last ten chapters is to be found in chapter xx. It would be expected that the Spirit of God would see that so vital an era, and one which embraces the date of the birth of the Church, was inerrably established, not to mention the fact that Luke here, as in his Gospel, pays accurate attention to such matters.

The date of A.D. 59 for events in Acts xx is perfectly established in this way. In verse 6 we get mention of "the days of Unleavened Bread" which begin with the Passover. Then follow 5 days and 7 days to "the first (day) of the sabbaths" which was May 4th and the 26th anniversary of our Lord's resurrection, which the Church at Troas had met earlier in the evening to celebrate at midnight (i.e. of May 3rd) with the Apostle Paul and his company present. This is one of the appalling instances where the translators pander to tradition by calling the occasion "the first day of the week" when the Greek states "the first (day) of the sabbaths" that is the seven sabbaths to Pentecost which is named in verse 16.

According to the invaluable lunar tables of Dr. Grattan Guinness, the Passover and seven days of Unleavened Bread ran from April 15th to 21st inclusively. The 5 days and 7 days ended on May 3rd in the evening of which the Church assembled in order to "break bread" at midnight in celebration of our Lord's Resurrection—that midnight being the opening of May 4th which was, as in A.D. 33, "the first (day) of the sabbaths".

This measurement could not of course be made until it had pleased God to restore the knowledge of the actual dates in A.D. 33 of Christ's death and resurrection.

Another important fact to notice is that by this measurement we learn that Christian anniversaries, which are always in true solar years, have no connection whatsoever with the Jewish feasts such as the Passover, which are kept as anniversaries in lunar years. In the first few centuries a large part of the Professing Church erroneously kept Easter at the time of the Passover.

In passing we must again mention that in Acts xx we have perfect evidence that God gave the Church a fixed Easter which began at Midnight on the solar anniversary of our Lord's resurrection at Midnight on Sunday, May 3rd, A.D. 33. This makes Monday, May 4th, the day of the resurrection appearances of the Risen Christ which in all the Gospels according to the Greek is called "the first (day) of the sabbaths". All the Bible's solar anniversaries are kept *irrespective of the day of the week* and it is for this reason that the Apostle Paul taught the early Church not to keep days as did the Jews (see Galatians iv. 10 and Colossians ii. 16). Christendom, therefore, can have a fixed Easter without interfering with the calendar if they will abandon the false notion that our Lord Jesus arose on a Sunday, which is no more "the Lord's day" than any of the other six days in the week.

Having learnt from the Bible that Paul and his company were at Troas for the Midnight of the Resurrection in A.D. 59, we can measure back four years to A.D. 55 when Paul paid a short visit to Ephesus before going up to Jerusalem as stated in Acts xviii. 19. In A.D. 56 to 58 Paul was at Ephesus which he left just after Pentecost in the latter year as stated in 1 Corinthians xvi. 8. From A.D. 59 after his arrest at Jerusalem, the Apostle was somewhat over two years in prison at Caesarea before his journey to Rome, which he ultimately reached in the Spring of A.D. 62. The Book of Acts ends by recording that the Apostle before his release was "two whole years in his own hired house" which period ended in the Spring of A.D. 64. We thus have in the Bible a faultless record of the last 9 years of the Book of Acts which ends with Paul's release and the start of the Dispensation of the Mystery, which is a predetermined era of 2000 true lunar years. These, as we will show, began on October 23rd A.D. 64, and terminated on June 11th 1966 by an act of terrible apostasy, leaving the four years 1966 to 1970 as a post-dispensational period for which the Bible makes a positive provision as we will in due course explain.

It will thus be seen that the whole of the period covered by the Book of Acts, from A.D. 33 to 64, is transitional and leads to the opening of what is called in the Revised Version "the dispensation of the mystery" (Ephesians iii. 9).

THE APOSTLE PAUL ARRIVES AT EPHESUS FOR A
STAY OF TWO YEARS FROM A.D. 56 TO 58

THE FIRST PHASE OF THE BIRTH OF THE BODY OF
CHRIST

“Then opened He their understanding, that they might understand the Scriptures.” (May 4th A.D. 33 – Luke xxiv. 27, 45.)

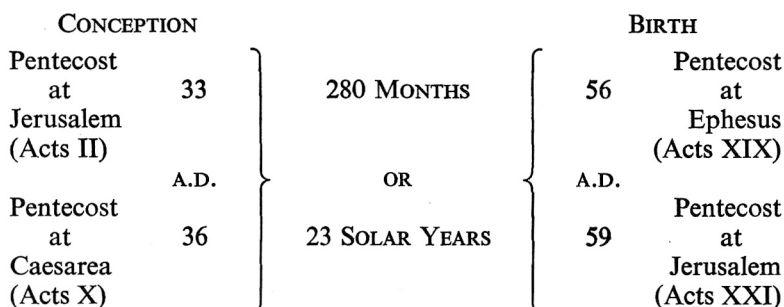
In the year 1933, when our blessed Lord appeared as the Day Star or Light-bringer, His intention evidently was to shed light and understanding of the Scriptures in those parts which relate to the interval which He Himself names as “the consummation of the age”. This would constitute what St. Peter calls “the present truth”. But, as we have shown, the Church as a whole was in grave disobedience in its failure to “watch” for the opening of “the day of the Lord” and consequently our Lord could only enter the hearts of the few which were on the watch when He came as forewarned by Him in Revelation iii. 3. In no sphere of Truth is there such misunderstanding as in that which relates to the origin of the Church in the period of 31 years covered by the Book of Acts from A.D. 33 to 64.

Before entering upon a brief exposition of Acts xix and its immeasurably important events for all believers, we must draw attention to a fact not hitherto mentioned.

We have shown that the mystical conception of the body of Christ took place in A.D. 36 when the Holy Ghost first fell upon Gentiles in the house of Cornelius. It appears, however, that the Bible regards this action of the Holy Spirit as one with His descent upon the Jewish disciples at Pentecost A.D. 33. The fact has to be faced that on this occasion, as the Bible makes clear, Jews of the Dispersion were in Jerusalem from all over the world and many of these must have been among the three thousand converted on the day of Pentecost as the result of hearing the Apostles speaking each in his own language. These converted Jews of the Dispersion would, therefore, later hear Pauls’ Gospel and become members of Christ’s body; the Church.

We may, therefore, view Pentecost A.D. 33 and 36 jointly as the occasion of the mystical conception of the body of Christ. This means that the 280 months or 23 solar years of gestation

must be measured from A.D. 33–36 to A.D. 56–59; for just as the former two Pentecosts are linked together so in like manner are the two Pentecosts A.D. 56 and 59, as the Scriptures show. In each case, however, the first Pentecost of each pair is of a preliminary nature. Before proceeding we will illustrate these facts with this small diagram:



It will be seen from the above diagram that the Apostle Paul arrived at Ephesus as described in Acts xix sometime before Pentecost in A.D. 56, and that the events recorded in this chapter form the preliminary to the birth of the body of Christ as a living organism at Pentecost A.D. 59 as recorded in Acts xx and xxi. Let the fact also carefully be noted that the Ephesus Assembly which came into being as the result of the Apostle's visit of two years became the prototype of all strictly "Church" assemblies, and the first to be founded on the basis of "the revelation of the mystery" to which Paul refers in chapter iii of his letter from his Roman prison to Ephesus in A.D. 64. It is also assuredly for this reason that the risen and glorified Son of God commences His seven addresses to the Churches in Asia with that to Ephesus (Revelation ii and iii).

These things being so, we shall not be surprised to find the Holy Ghost in action in quite a marvellous way in order to the founding of this Assembly at Ephesus.

It appears that every feature which marked the founding of the Kingdom Church with the Twelve Jewish Apostles, all of whom had been John the Baptist's disciples and were baptized by him, is repeated in the founding of this prototype Assembly at Ephesus which formed the first phase in the founding of the Church Universal as the body of Christ.

In Acts xviii verses 24 to 28 an Alexandrian Jew named Apollos makes a rather mysterious entrance into the text of Scripture. Mighty in the Scriptures Apollos only knew of the mission and baptism of John. He is quickly led by Aquila and Priscilla to learn "the way of God more perfectly".

Acts xix opens with an account of how Paul, when he arrived at Ephesus, finds twelve Jewish disciples who, like Apollos, only knew John's baptism. This caused the Apostle to enquire of them "Did ye receive the Holy Ghost when ye believed?" (verse 2 R.V.). In their reply they express a total ignorance of the existence of the Holy Ghost and inform the Apostle that they only knew the Baptism of John. Then Paul declared, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus". The narrative then continues:

"When they heard this, they were baptized in the Name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied"

Let the fact at once be noted that these twelve men were Jews and, therefore, they must first be baptized in the Name of the Lord Jesus BEFORE the Holy Ghost could come upon them, exactly as the case was on the day of Pentecost in A.D. 33 and with the Samaritans in Acts viii. With the Gentiles in Acts x baptism followed the bestowal of "the gift of the Holy Ghost" as previously remarked upon. It will have been noted that these twelve Jews received the Holy Ghost as the result of an Apostolic "laying on of hands" exactly in the same way as the Samaritans in Acts viii. *There is no evidence that any Gentile has ever received the Holy Ghost as an original gift save as direct from God apart from any human agency whatsoever.*

Though unstated, no one need question the fact that the reception by these twelve believing Jews of the Dispersion of the Holy Ghost was other than on the day of Pentecost in A.D. 33, and exactly 280 months from Pentecost in A.D. 33, as Divine order clearly demands that it should be so.

In Ecclesiastes i. 9 we read, "the thing that hath been, it is that which shall be; and that which is done is that which shall

be done". In other words God is One who repeats Himself, and in what we are now recording we behold a prime example of this principle: for if the Kingdom is inaugurated by the Twelve Apostles who had John's baptism before coming to believe on Him to whom John did bear witness, so must the Assembly, the body of Christ, likewise be inaugurated by the conversion of twelve Jews who had had John's baptism and upon whom the Holy Ghost falls, as He did on the Twelve Apostles in A.D. 33.

Not only must these twelve Jews be seen as the founding members of the Ephesus Assembly but also as the founding members of the Church Universal of which Ephesus was the first or original expression. Once again it has to be Israel that provides the founding vessel, even though the Church mainly is composed of Gentiles, whom the Apostle Paul tells us in Ephesians iii. 6 become "fellowheirs, and of the same body, and partakers of His promise in Christ by the Gospel". This is quite significant and shows that Gentiles are joined to believing Jews to form the body of Christ and not vice versa. The Apostle Paul, a Jew of the Dispersion, was the one chosen to receive "the revelation of the Mystery" and was no doubt the first to be a member of Christ's mystical body. It is the same in Romans xi. 17 where the Gentiles are seen to be "grafted in" to "the good olive tree" which has its roots in Abraham. The principle, of course, is "To the Jew first, and also to the Gentile" (Romans ii. 10).

Another feature at Ephesus similar to the first days of the Kingdom when the Apostles wrought many miracles is that here the Apostle to the Gentiles follows their examples, for we read in Acts xix. 11, 12, "And God wrought special miracles by the hands of Paul: So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them".

The two years Paul taught "daily in the school of Tyrannus" named in verses 9 and 10 are clearly typical of the two thousand years of "the dispensation of the mystery" which in turn are the antitype of the Two Days the moon ceased in its revolution while He who became the Head of the Body, the Church, was in death. It is remarkable that there are three such typical periods of Two Years, the others being Paul's imprisonment at Caesarea and at Rome "in his own hired house".

The mention of "two hours" in verse 34 is of great significance. God speaks by the affinity of numbers and these two hours following the two years which are typical of the Church Dispensation of 2000 years, clearly typify the two significant years 1966-1968 which follow the end of the Dispensation on June 11th 1966, to which we shall refer later in detail because of their immense importance.

The uproar over the Goddess Diana may yet prove typical of some future but imminent disturbance when the much prevalent worship of the Virgin Mary is seen to be without Biblical warrant and to detract from the worship of Christ.

The Apostle Paul left Ephesus after this uproar. This was shortly after Pentecost A.D. 58 (1 Corinthians xvi. 8).

It is manifest that the Apostle for the first time made known at Ephesus the revelation he had received direct from our Lord concerning the formation of the Church, which would unite believing Jews of the Dispersion and believing Gentiles in ONE BODY, which would form the mystical body of Christ. In Acts xx. 27 the Apostle addresses the Elders of the Ephesian Assembly with these words, "I have not shunned to declare unto you all the counsel of God". But in spite of this the hour had not yet struck when, under the eye of God and under the direction of the Spirit of God, the Remnant of Judah could give birth to the body of Christ, the Church, because the mystical 280 months of gestation could not finally end until Pentecost A.D. 59 and this must be with a set of circumstances wholly in keeping with those which obtained at the conception of the Body in A.D. 36 as recorded in Acts xi.

WE MUST KNOW THESE "FORMER THINGS" IF WE WOULD KNOW THEIR "LATTER END"

There may be some among the people of God who have little interest in these "former things" relating to the Divine origin of the Church as recorded in the Book of Acts. It is needful, therefore, to remind readers that it has pleased God to insert in His Word full particulars of the chronological structure of the Church's history from the conversion of the Apostle Paul in A.D. 34 to the Second Advent of Christ and the translation of the Church to Heaven in 1970—a period of about 1936 solar

years. We are about to establish from the Bible that these 1936 years are divided into 30 years from Paul's conversion in A.D. 34 to A.D. 64 when he was released from prison in Rome in order to fulfil his commission to preach among the Gentiles "the unsearchable riches of Christ"—the previous 30 years being preparatory thereto as the Scriptures make clear (see 2 Timothy iv. 17). With Paul's release in A.D. 64 the Dispensation of the Mystery began and ran an unbroken course of 2000 lunar years (which is just short of 1902 solar years) to June 11th 1966 when the dispensation ended chronologically, only to be followed by a brief post-dispensational era of four years as explained in the Supplement following this chapter.

This is the structure for which every detail is provided for in the Scriptures because it is intended to afford self-evident proof as to the exact time our Lord's Second Advent will take place, following an outcry arousing all Religious Christendom compelling Christians, nominal and actual, to make a hasty preparation to meet the returning Bridegroom. It is to the setting forth of these facts we shall now devote the remaining pages of this chapter, entitled "The Unveiled Mystery of the Church for which our Lord Jesus Christ is now Coming".

ST. PAUL AND A COMPANY OF BELIEVING GENTILES GO
TO JERUSALEM AT PENTECOST A.D. 59 WHEN MYSTICALLY
THE BODY OF CHRIST COMES TO THE BIRTH
(Acts xx and xxi)

The transcendent significance of the events recorded in chapters xx and xxi of the Book of Acts has been completely lost to the Church of God by virtue of the translation in verse 7 of the Greek *TE MIA TON SABBATON* as "the first day of the week" when, as all scholars in that language must know, are words which lawfully can only be translated "the first (day) of the sabbaths", that is the seven sabbaths to that day of Pentecost named in verse 16, at which Paul and his company intended to be at Jerusalem. Let reference be made to Leviticus xxiii. 15 to 21 by any who do not know why the Churches of Christendom keep the seven weeks between Easter and the day of Pentecost.

These Greek words appear in each Gospel in order to inform us that according to this Levitical type our Lord Jesus was raised

from the dead on the first day of the seven sabbaths or weeks to Pentecost, which in Deuteronomy xvi. 10 is called "the feast of weeks". Our blessed Lord did not rise on a Sunday (save at midnight of that day) and this made the Roman and Jewish Monday "the first (day) of the sabbaths" or weeks to Pentecost which in A.D. 33 was on Monday, June 22nd.

The Bible teaches either by precept or practice. In Acts xx we have the practice of the Apostolic Churches in the matter of celebrating the anniversary of our Lord's glorious and triumphant resurrection. It was then common knowledge that the Lord rose at the midnight of May 3rd in A.D. 33. This made May 4th the day of our Lord's resurrection appearances and it is called in all the Gospels, Acts xx and 1 Corinthians xvi, 2, "the first (day) of the sabbaths". The word "day" is correctly interpolated, as MIA is feminine and requires a feminine noun, whereas SABBATON is neuter (see Companion Bible John xx, etc.).

Before passing on may the fact be noted from 1 Corinthians xvi. 2 that the Apostle Paul gave positive direction to the Apostolic Churches that once a year on "the first day of the sabbaths", that is on the solar anniversary of our Lord's resurrection, each individual was to "lay by him in store, as God hath prospered him, that there be no gatherings (i.e. collections) when I come". By this mistranslation of these simple Greek words in order to pander to the false tradition that our Lord rose on a Sunday, this Apostolic instruction has been completely lost sight of with the unfortunate consequence that "collections" are the order of the day at nearly every religious meeting—a fact not lost sight of by the world which is shocked to a degree by the immoral accumulation of wealth by Christendom's religious sects.

The fact, therefore, stands out that in Acts xx we have a perfect example of how the Churches in the Apostolic era celebrated Christ's resurrection. We learn in verse 6 that the Apostle and his company kept what some call "Holy Week" that is they abode the whole seven days of the Lord's Passion at Troas. This would be from April 27th to May 3rd which was the last of the seven days. Knowing that the midnight of May 3rd would be the opening of "the first (day) of the sabbaths" and the exact moment when our Lord arose, the Church, with the Apostle and his company, assembled in mid-evening for worship, prayer and praise. The literal translation of verse 7 is as follows:

“And on the first (day) of the sabbaths, we having assembled to break bread, Paul, intending to depart on the next day, discoursed to them and continued his speech till midnight.”

In short, this reveals that the object of the gathering was to “break bread” together, that is have a fellowship meal after they at Midnight had sung or uttered their praises to God for the glorious Triumph of the resurrection of His beloved Son who now had “abolished death, and hath brought life and immortality to light through the Gospel” (2 Timothy i. 10).

It staggers imagination to attempt to realize how much our Lord has missed throughout this age by seeing these midnight anniversaries of His resurrection pass unmarked by the praises of His people, many of whom have assumed this was a keeping of “the Lord’s Supper” on a Sunday—a fact which reveals how far one can go astray by taking a wrong turning or, as in this case, by following Tradition instead of Truth and Fiction rather than Fact.

THE DEATH AND RESURRECTION OF EUTYCHUS

May we say with all the emphasis possible that this celebration by the Troas Assembly, with the Apostle Paul and his company present, of our Lord’s Resurrection was no ordinary occasion, for it was nothing less than the Divinely ordained prelude to the birth of the Church which is the Body of Christ. This being so we must seek to understand why the occasion was marked by a death and resurrection, namely, that of Eutychus, which formed the eighth and last such event recorded in Holy Scripture.

In Acts xx. 9 to 12, we read:

“There sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. And Paul went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him. . . . And they brought the young man alive, and were not a little comforted.”

In previous pages we have pointed out that prior to the conception of the Body of Christ when the Holy Ghost fell upon the Gentiles in A.D. 36 Divine order required the typical death

and resurrection of Dorcas, who was raised from the dead by the Apostle Peter. We then pointed out that Dorcas' death and resurrection typified the Lord's death as the Burnt offering, that is, as giving His life out of love for His Church, as no such event in a human being could possibly typify our Lord's death as the Sin offering because no Christian is without sin (1 John i. 8).

It is precisely the same with the death and resurrection of Eutychus which took place on the 26th anniversary of Christ's resurrection—the mention of falling from “the third loft” bringing to mind the three days that Christ was in death. That this typical death and resurrection was figurative of our Lord's dying and rising as the antitype of the burnt offering may be seen in the fact that Eutychus was “fallen into a deep sleep” which was the cause of his death. The first death typical of the Lord's dying as the burnt offering on behalf of His Church is that of Adam of whom it is recorded “the Lord God caused a deep sleep to fall upon Adam, and he slept” (Genesis ii. 21). During Adam's “deep sleep” a bride was formed of him and for him. Now the time had arrived when God's Eternal Purpose must be effected that His beloved Son should have a Bride exactly as typified by Eve who was formed out of Adam while he was in “a deep sleep”.

How manifestly clear it becomes, therefore, that the “deep sleep” of Eutychus was allowed of God, and with it his resurrection, once again to emphasize that the Church which is Christ's body, is the “much fruit” of His own death as “the corn of wheat” that fell into the ground and died before being raised again by the glory of the Father (John xii. 24). It is only through our Lord's resurrection and our union with Him in it that creatures of dust like ourselves can be eternally conformed to the image of God's uncreated and Eternal Son. (Romans vi ii. 29.)

Eutychus' resurrection was evidently at the Midnight with which “the first (day) of the sabbaths” opened in the year A.D. 59 and this as the prelude to the birth of the Church at Pentecost fifty days later, as we are about to learn from Scripture.

This “first (day) of the sabbaths”, like the day of Pentecost seven weeks later, was a Friday, which fact proves that in Apostolic times the annual ordinances of the Lord's Supper, the Resurrection and Pentecost were kept on the solar anniversaries of these events in A.D. 33 IRRESPECTIVE OF THE DAY OF THE

WEEK, not one of which has any Biblical significance whatsoever for the Church, of which our Lord Jesus Christ is the Head both in Name and in fact.

THE APOSTLE PAUL AND HIS COMPANY OF GENTILE
BELIEVERS DEPART TO JERUSALEM

We read in Acts xx. 16, "Paul had determined to sail by Ephesus . . . for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost".

Though we learn from Romans xv. 25 to 28 that the Apostle was the bearer of a gift "for the poor saints which are at Jerusalem" this would not have been the cause for his urgent desire to be there by Pentecost. It is not for us to say how much the Apostle understood of the actions of the Spirit of God in the matter, but it is certain that he was under the constraint of the Spirit in his desire to reach the Holy City by Pentecost; and this in spite of many solemn warnings that bonds and afflictions awaited him. The warnings he received on the journey were not intended to deter him but rather to prove his faithfulness as one indwelt by the risen Christ, who when here "steadfastly set His face to go to Jerusalem" knowing that He was to be betrayed into the hands of the Gentiles and killed (Luke ix. 51).

In Acts xx. 4 we get a list of seven of Paul's faithful Gentile converts, who with Luke the physician made up Paul's company in his journey to Jerusalem, which is described in much detail in the context.

The presence of this body of saved Gentiles formed a vital element in that which was to be enacted on the day of Pentecost when the mystical gestation period of exactly 280 months would end. The Church to be born was essentially a Gentile body as typified by the Gentile brides of Joseph, Isaac, etc. who were types of the Church as the bride of Christ.

At the conception of the Body Peter had taken with him to Jerusalem six Jewish brethren in order that they might bear witness to the conversion of the Gentiles in the house of Cornelius before James and the Elders of the Jerusalem Assembly (Acts xi. 12). Now at the birth of the Body of Christ Paul takes with him a company of Gentiles who had been saved through his Ministry as the Apostle to the Uncircumcision. These Gentiles

would afford a living testimony to the Jerusalem Assembly with James and the Elders to the power of the Gospel committed to Paul by our Lord which united in one body believing Jews and Gentiles—a revelation completely foreign to those Jews who “were all zealous of the law”.

We learn from Acts xxi of Paul’s arrival at Jerusalem not only with these Gentiles which had accompanied him from Asia, but added to by “certain of the disciples of Caesarea” which was a most significant addition as some, it may be inferred, were present at the conception of the Body in A.D. 36 when first the Holy Ghost fell upon Gentiles in the house of Cornelius.

We will now quote from Acts xxi. 17 to 20:

“And when we were come to Jerusalem, the brethren received us gladly.

And the day following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

And when they heard it, they glorified the Lord.”

In other words, when James and all the Elders heard from Paul of the revelation he had received concerning the Church as the Body of Christ, and as they beheld in their midst many living tokens of that revelation, the Spirit of God bore witness that a new purpose of God had been set in motion and this altogether apart from the Gospel committed to Peter for the circumcision, then “THEY GLORIFIED THE LORD”.

Thus under the eye of God and as wrought secretly by the Spirit of God THE CHURCH, THE BODY OF CHRIST, emerges as an infant organism from the womb which mystically was the Remnant of Judah, and this on the day of Pentecost 23 years or 280 months from Pentecost A.D. 36 when the body of Christ had been conceived in that Remnant.

It is important to note the similarity of these two occasions. The expression in Acts xxi. 19, “he declared particularly what things God had wrought” means, according to the Greek, “rehearsed one by one”; while in Acts xi. 4, we read “Peter rehearsed the matter from the beginning”.

Then in Acts xi. 18 we read, “when they heard these things, they held their peace, and glorified God”; while in Acts xxi. 20

we read "when they heard it, they glorified the Lord"—the former at the conception of the Body and the latter, when under the eye of God the Body was born and His Eternal Purpose that Christ should have a Bride had begun to take living form so that once again our Lord could say, as at His own birth, "a body hast Thou prepared Me" (Hebrews x. 5).

AFTER THE BIRTH OF THE BODY OF CHRIST THE
REMNANT OF JUDAH FIGURATIVELY "DIES"

The grace of God is such that He has provided in the Old Testament a perfect prefigurement of the birth of the Body of Christ, and the total disappearance from the scene thereafter of the mother, even the Remnant of Judah. We ever need to recall about the Old Testament that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Romans xv. 4).

In Genesis xxxv. 16 to 20, we get the very pathetic account of the birth of Benjamin and the death of Rachel, Jacob's much-loved wife, to gain whom he had had to labour for seven years twice over; even as our Lord laboured for Israel for the 7 years A.D. 26 to 33 and received a Gentile bride; and now must labour again for Israel for another 7 years 1971 to 1978 before recovering her as His earthly spouse.

Rachel, as all know, had given birth to Joseph, who forms one of the Bible's most beautiful types of Our Lord as the one who was separated from His brethren, being actually put to death by them, even as Joseph was so figuratively when he was cast into a pit to die. In the chapter before us Rachel gives birth to a second son, Benjamin; but in the process of "hard labour", dies. Before dying she named her son "Benoni" which means "son of sorrow"; but Jacob named him "Benjamin" which means "son of my right hand" (see Deuteronomy xxxiii. 12).

The facts then are clear and simple. Joseph, Rachel's firstborn son is a type of Christ (the world's coming King), but also the One who is Head over all things to the Church which is His bride as typified by Asenath; while Benjamin, Rachel's second son, is a type of the Body of Christ, which as we have just seen, was given birth to by the Remnant of Judah in A.D. 59, and

thereafter is never again heard of. Rachel, therefore, is a type of the Remnant of Judah with which Benjamin was always allied after the division of the Kingdom (see 1 Kings xii. 21).

While there is nothing recorded in Scripture concerning the Remnant in the Land after A.D. 59, it is known that after A.D. 66 when the Roman war against the Jewish nation began, it would have broken up and left the Land; so as not to share in the fate of their nation for its rejection of the One, even Jesus Christ, whom they owned and loved as Messiah and in hope of whose Kingdom they had both lived and died. These will be raised again for the Kingdom at our Lord's Third Advent as being among "they that are Christ's at His Coming" (1 Corinthians xv. 23).

One point remains of great interest and significance. The Apostle Paul to whom our Lord had granted the revelation concerning the Church, which is His body and who for the time was the sole repository of that revelation, was himself of "the tribe of Benjamin"—a fact which enables us to see how certainly the birth of Benjamin typifies the birth of the Church, the Body of Christ. In another aspect we may view Paul as "nurse" to the new born infant Church (1 Thessalonians ii. 7).

We are now to see that before the Church could begin to function as a living organism five years must pass to A.D. 64 when Paul is released from prison in Rome, and when also the revelation of the Mystery would have been officially committed to writing in order to form, as the Epistle to the Ephesians, a part of the Eternal Word of God, the Holy Scriptures. The Dispensation of the Mystery could not officially begin therefore until the Ephesian Epistle had been written and made known to all "the faithful in Christ Jesus".

We have previously directed attention to the statement of the Apostle James to St. Paul when he says, "Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law". Such words cannot leave a vestige of doubt but that the Apostles and Elders of the Church at Jerusalem and Jewish believers throughout Palestine knew nothing of and formed no part of the Church, which is the Body of Christ. Very different was the position of "the Jews which are among the Gentiles" to whom Paul was now preaching the full Gospel of the grace of God which united them with

believing Gentiles into the one body of Christ, as declared by the Apostle in these terms: "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Corinthians xii. 13).

SATAN'S REACTION TO THE BIRTH OF THE BODY OF
CHRIST IS SEEN IN HIS EFFORTS TO KILL THE APOSTLE
PAUL IMMEDIATELY THEREAFTER

We well know that Satan acting through Herod sought to kill the Lord Jesus at His birth by his slaughter of all children "from two years old and under" at Bethlehem. It was, therefore, to be expected that he would endeavour by killing the Apostle Paul to destroy the body of Christ immediately following its birth by the believing Remnant of Judah.

In Acts xxi, xxii, we get the full account of how "the Jews which were of Asia" stirred up the people of Jerusalem when they found Paul in the Temple and "went about to kill him", whereupon the faithful Apostle is rescued by the Chief Captain and from thence on for five years remains a prisoner of the Roman Empire. All that of which he had been warned in the way of bonds and afflictions if he went to Jerusalem did happen and in full measure. We do not propose to delay to comment on all that overtook the Apostle, save to remark on that which proves that it was Satan who spared no effort one way or another to destroy him, because in him, and in him alone, reposed the truth as to God's Eternal Purpose that Christ should have a bride with whom He would "rule all nations with a rod of iron".

In Acts xxiii. 11, we read, "And the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome". The record continues, "And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy".

The Apostle learns of this and informs the Chief Captain who thereupon sends him under a strong armed escort to Caesarea, the Roman capital in Palestine, where he remains a

prisoner for two years as recorded in Acts xxiv. 27. At the end of this period the Jews again try to get Paul brought to Jerusalem in hopes that they could kill him on the way (xxv. 3). How solemn to recall our Lord's words to the Jews in John viii, 44, when He said, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth".

After Paul's appeal to Caesar and his glorious testimony before King Agrippa and Festus the Roman Governor, recorded in Acts xxvi, he is taken by ship to Rome as fully recorded in chapter xxvii. There can be no doubt that Satan still sought by the wrecking of the ship and then by the viper that "fastened on his hand" at Malta to kill the Apostle, and this solely because he was God's chosen vessel by which the Church, as the body of Christ, had come into being through the Holy Spirit's power and guidance. But Paul had not yet fulfilled his original commission from our Lord.

As far as Satan and the Jews were concerned only one hope now remained and that was Paul's conviction at Caesar's Judgment Seat and subsequent death. All this reminds us of how frequently the Jews attempted to kill our Lord as recorded in the Gospels, but never succeeded until His "hour" appointed of God had come.

We shall refer later to Paul's release by Nero in A.D. 64 after he had been a prisoner in Rome for two years, chained to a soldier, yet in "his own hired house".

THE LIGHT SHED ON THIS SUBJECT IN REVELATION CHAPTER XII

It is in this chapter that we learn that it was Satan "a great red dragon" that was the actual author of all these efforts to kill our Lord Jesus before the appointed time, and later to kill the Apostle Paul because in him our Lord, now risen and glorified, was again living His life on earth in a human body.

Revelation xii opens thus:

"And there appeared a great wonder in Heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered."

May we say at once that in this chapter we are given in a nutshell the whole history of the Remnant of Judah from 742 B.C. when Immanuel became pre-incarnate in her (i.e. "the virgin, the daughter of Zion") at the time of Isaiah's prophecy of the virgin birth, and 1978 when at our Lord's Third Advent this Remnant will have come through the seven years of the Apocalypse to be present on Mount Olivet when He, who is the Lion of Judah comes in power and great glory to "build" again "the tabernacle of David which is fallen" (Amos ix. 11).

After all that has been said in these pages from Scripture, no one could doubt that the woman with child is the Remnant of Judah, the Royal tribe of whom it is said in Genesis xlix. 8 to 10 "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee . . . the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come". As all know our Lord rose out of Judah and consequently is called "the Lion of the tribe of Judah".

In this vision the Remnant of Judah appears to be in a continuous state of "travailing in birth" without a break though this was not actually so. We have, however, seen that from 742 B.C. to October 29th 1 B.C. Immanuel was mystically conceived in this Remnant and also that for 280 months from A.D. 36 to 59 the body of Christ was likewise being mystically brought to the birth.

It is in Revelation xii. 3 and 4 we learn of Satan's concern at the prospect of the birth of this woman's child. So we read, "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns . . . stood before the woman which was ready to be delivered, for to devour her child as soon as it was born".

It must be understood that this verse expresses Satan's attitude to the pregnant woman during the whole course of her history; and what is most solemn of all is that *this vision in the most particular way applies to this very present hour* the climax being when the woman gives birth to a man child. In verse 5 we read:

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne."

The word man child simply means "a son, a male"—a fact which emphasizes the masculinity of the child.

We have seen that the Remnant of Judah first gave birth to our Lord, and then to the Church His body. In this vision figuratively we see her giving birth to both, namely Christ and His Body the Church—the "one new man" of Ephesians ii. 15 brought to fulness.

Who cannot see that the expression "caught up unto God, and to His throne" perfectly corresponds to the words in 1 Thessalonians iv, "We which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air". Before this our Lord "descends from heaven with a shout . . . and the dead in Christ shall rise first".

The man child is not a select company of saints; it is Christ and the Church His body, now with its last member added, being TOGETHER caught up to God and His Throne. In other words this is nothing other than another aspect of the Church's coming translation to Heaven in 1970 after meeting our Lord "in the air".

It needs to be noted that we are here given Satan's present position as identified with the revival of the fourth Empire of Daniel's Image in chapter ii, which is seen in Revelation xiii as having "seven heads and ten horns". And let this further fact be noted that at the present time Satan's objective is not now the woman but "to devour her child as soon as it was born". That is reason enough for the fact stated in 1 Thessalonians i. 10 that the Lord is coming from Heaven "to rescue us out from the coming wrath" because "God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, . . . that, whether we watch or sleep we shall live together with Him" (vv. 9, 10).

Let not the fact be lost sight of that when the Church is "caught up" there must be a Remnant in the Land which figuratively gives birth to the man child, because the vision shows Satan standing "before the woman which was ready to be delivered" in order to devour her child. To our certain knowledge there is now a Remnant in Palestine who own our Lord as their Messiah and have been baptized in His Name. This has come into being in the last few years by believing Jews preaching "the gospel of the Kingdom" to their fellow Jews, and not by con-

versionist societies seeking to get converts to the Church which is Christ's body. These Messianic Jews now in the Land, as in the Acts period of transition, are awaiting the Kingdom and not Christ's return to translate them to Heaven.

It will be noted that directly the "man child" has been "caught up" the woman, that is this believing Remnant "fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days". These 1260 days form also the period of the testimony of the Two Witnesses who are Moses and Elijah (Revelation xi. 3).

After this Satan and his angels are cast out of Heaven "by Michael and his angels". Then starts "the great tribulation" which lasts "a time, times and half a time" which is $3\frac{1}{2}$ years. This ends with the third Appearing of Christ as described in Revelation xix.

So this wonderful chapter xii of the Apocalypse lifts the veil from the whole history of the faithful Remnant of Judah from when Immanuel in 742 B.C. became mystically incarnate in her to 1978 when, as "the Lion of the tribe of Judah", He restores the Kingdom to Israel with and through whom He reigns over the whole earth for a thousand (lunar) years.

THE APOSTLE PAUL ARRIVES AT ROME IN THE SPRING OF A.D. 62.
HE REMAINS A PRISONER FOR TWO YEARS AND IS RELEASED BY
NERO IN THE SPRING OF A.D. 64.

WITH THE APOSTLE'S RELEASE THE DISPENSATION OF THE
MYSTERY BEGINS ITS COURSE OF TWO THOUSAND LUNAR
YEARS TO 1966.

In the ordering of God, it was impossible for the Church, the Body of Christ, to become operative until His mercy could linger no more over the Jewish nation. God had called Paul to bear witness in Jerusalem, not only as to the Messiahship of the Lord Jesus but of his own Apostleship to the Gentiles, following his miraculous conversion concerning which he had rendered testimony to the Sanhedrin (Acts xxiii) and before King Agrippa and his court (Acts xxvi). Our Lord had told Paul in a vision that he must also bear witness at Rome to the Jews of the Dispersion—Rome being the metropolis of the Empire. This would

constitute God's final effort, for if the Jews of the Dispersion, like those in the Land, officially rejected Paul's testimony to our Lord's Messiahship, then "wrath to the uttermost" would overtake the guilty nation as a whole, and judicial blindness be its portion while dispersed over the earth.

The record given in Acts xxviii reveals how the Apostle calls for "the chief of the Jews" to whom on an appointed day "he expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning until evening". As a body these leading Jews of the Dispersion rejected Paul's testimony, though certain individuals among them believed.

Paul, however, brings the conference to an end by, in effect, sentencing the Jews as a body to the judicial blindness foretold in Isaiah vi. In doing this, like Stephen, he associates the Holy Ghost with his action by declaring: "Well spake the Holy Ghost by Esaias unto our fathers". Then after quoting in full Isaiah's prediction of judicial blindness, he says to the assembled Jews, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it". This statement made with the authority of the Holy Ghost marks the end of God's dealings with the Jews as a nation, and the beginning of Paul's exclusively Gentile commission.

We thus see that the Book of Acts opens with our Lord speaking with the Apostles of "things pertaining to the Kingdom of God", and ends with the Apostle Paul expounding "the Kingdom of God" to the Jews of the Dispersion before finally turning to the Gentiles; knowing as he did that the last hope of the Kingdom had gone "until the times of the Gentiles be fulfilled", and the fig tree, the symbol of the Jewish nation, began again to show signs of life by means of an awakening nationalism such as that witnessed since 1897 with the First Zionist Congress.

During almost the whole course of the Acts' period from A.D. 33 to 62, when Paul arrived in Rome, the Holy Spirit had been secretly forming in the believing Jewish Remnant in the Land the body of Christ which emerged as a living organism in A.D. 59. But all in relation to the Church centred in the Apostle Paul whose commission to go to the Gentiles as a whole and preach the Gospel of God's grace had never been fulfilled, and could not be until his chains were removed and he set free. Neither

could the Church Dispensation (called in Ephesians iii. 9, R.V. "the dispensation of the mystery") begin while God's "chosen vessel" was on trial for his life.

It is necessary to mention here that every Bible Dispensation is of a predetermined length and this to the day and hour. After A.D. 56 when Paul went to Ephesus and unfolded for the first time the truth he had received from the Lord by revelation concerning the Church, as the body of Christ, he did not keep it secret but made it known to other assemblies. This is made clear by his reference to the subject in 1 Corinthians xii and xiv which was written from Ephesus in A.D. 58; and also in the Roman Epistle in A.D. 58 or 59, in which in chapters xii. 5 and xvi. 25, 26, he refers to it. But no one must think for this reason that the Dispensation had begun because it was not until the Jews in Rome had rejected the Gospel that the way was opened for Paul finally to turn to the Gentiles.

We now wish to make the fact clear that the Apostle Paul's commission from the Lord "to preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery" as stated in Ephesians iii. 8, 9 (R.V.) did not in fact begin until he was released from prison in A.D. 64. That he fully expected to be released is to be found in his letter to the Philippians in which he writes in chapter i, verses 24, 25 in reference to his prospects, "Nevertheless to abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all". In the Epistle to Philemon, the Apostle goes so far as to say, "But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you". Both these Epistles were written from Rome just before his release in A.D. 64.

The question, however, is not only settled beyond dispute but with it the reason for his deliverance by God, in what Paul writes in chapter iv of his Second Epistle to Timothy verses 16 and 17:

"At my first answer no man stood with me, but all men forsook me: I pray God it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; THAT BY ME THE PREACHING MIGHT BE FULLY KNOWN, AND THAT ALL THE GENTILES MIGHT HEAR: and I was delivered out of the mouth of the lion"

Words could not be more explicit in setting forth not only the fact of Paul's deliverance after his first imprisonment, but that it was wrought for the purpose of his carrying out his commission, "that all the Gentiles might hear" the Gospel of God's grace in Christ Jesus.

It is a most remarkable fact that Luke brings the Book of Acts to an abrupt end by merely informing us that Paul for his two whole years in Rome from A.D. 62 to 64 lived "in his own hired house, and received all that came in unto him". He does not say a word of how these two years ended, and it is only by the pastoral Epistles to Timothy and Titus that we are able to glean any idea at all of the Apostle's post-prison activities from the Scriptures.

Just as Josephus, the Roman Jewish historian, was allowed to supply an obviously accurate account of how Jerusalem fell to the Romans in A.D. 70, so in this case obviously accurate though limited information concerning Paul's activities after his release in A.D. 64 is supplied by the Apocryphal Epistle of Clement to the Corinthians. In this, Clement, who was a companion of Paul, states the following concerning Paul before his martyrdom, "So having taught the whole world righteousness and for that end travelled even to the utmost bounds of the West; he at last suffered martyrdom by the command of the governors" (1 Clement chapter iii). This quotation could be greatly amplified with numerous references to Paul's activities after his release by several of the early Church fathers, some of whom indicate that Paul visited Britain as well as Spain, which was his original intention as stated in the Roman Epistle (xv.28).

Certain chronological facts of great significance also indicate that the Apostle Paul's original commission from the Lord as the Apostle to the Gentiles actually only began after his release, and that until then his labours in great measure towards the Jews were preparatory to his carrying the Gospel to the whole Gentile world. The above quotation from Clement "the whole world" would signify the whole Roman Empire which then included Britain.

It is of significance that the Apostle Paul's deliverance "out of the mouth of the lion" was exactly six hundred (600) years from Daniel's deliverance in the den of lions as recorded in Daniel vi (537 B.C. + A.D. 64-1). It has previously been men-

tioned that from our Lord's appearing to the Remnant of Judah in 742 B.C. 777 years elapsed to the Conception of the Body of Christ in A.D. 36 and 800 years to the birth of the Body in A.D. 59.

As illustrating our Lord's protection of Paul, His "chosen vessel", it is important to note that a few weeks after Paul's release, that is on July 19th A.D. 64, the Great Fire of Rome took place for which Nero made Christians the scapegoats, large numbers of them being sacrificed to cover his own evil deed. Had Paul been still on trial nothing could have saved him, since he had the reputation of being a ringleader of "the sect of the Nazarenes". As it was Paul was far from Rome before his and our fellow-saints suffered this terrible persecution at the hands of the wicked Nero.

It appears certain that the Apostle Paul spent two whole years before, for reasons unstated, he is again found to be in prison at Rome. In the year A.D. 66 Rome declared war upon the Jews in Palestine and this no doubt would indirectly have involved all Jews in the Empire. No doubt this was the cause of his being again apprehended and taken to Rome. Tradition clearly affirms that the Apostle was martyred in A.D. 67 which was the 13th year of Nero as recorded by Eusebius.

For our part, as having learned a little of God's ways in relation to His use of time, we believe our Lord indwelt the Apostle Paul on behalf of the Gentiles for exactly the same period as that of His own life on earth on behalf of Israel, namely, 32 solar years and 227 days. This as measured from October 29th A.D. 34 would extend to June 13th A.D. 67. This being so it was for the winter of A.D. 66-67 that the Apostle Paul so earnestly entreated Timothy to come to him, as stated in 2 Timothy iv. 9 and following his statement in verse 6: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing".

IMPORTANT CHRONOLOGICAL SUPPLEMENT TO CHAPTER THREE

We are now going to see how the Bible reveals the great secret of the time of the return to the earth of our Lord Jesus Christ for His Church according to His precious promise "if I go and prepare a place for you I will come again, and receive you unto Myself, that where I am, there ye may be also" (John xiv, 3).

We have already made it clear that this greatest and most wonderful event is to take place on June 11th in the year 1970, which is the 1937th anniversary of His ascension in the year A.D. 33, and forty days after His glorious resurrection.

How then did this transcendent secret come to light, it will be asked? Before answering this question, we ask all to face the fact that the Lord stated in Matthew xxv: "then all those virgins arose, and trimmed their lamps" and this being the result of the time of His return as Bridegroom having been announced by someone, it is obvious there can be no secret as to the time of our Lord's Second Advent, but rather that all Religious Christendom is to know and to prepare for it.

As previously stated the Midnight Cry of Matthew xxv was sounded in the year 1933 by the writer and his associates, but for reasons already given there was then no rising of the Ten Virgins; but as the Lord is to appear in the year 1970, it has pleased God to reveal that the interval between the sounding of the Cry in 1933 and the arrival of the Bridegroom is to be 37 years—no more or no less.

This was not made clear until the year 1968, and only came to light as the result of a gradual and progressive unveiling of Bible chronology since 1933 relating to the time of our Lord's return. Throughout these thirty-five years from 1933 when the "Cry" was sounded the witness remained that God intended that ultimately the time should be known, or else how could Christendom be awakened before the Lord appears?

All know that the death and resurrection of our Lord Jesus Christ is the central fact of human history as recorded in the

Bible, every Old Testament sacrifice being an arrow pointing forward to it, and every Lord's Supper being an arrow pointing back to it. It will not therefore surprise anyone to be told that the time features of our Lord's death and resurrection form the actual basis of all Bible chronology, whether it be the Plan of the Ages as a whole or that of the several dispensations which compose it. This being so it was necessary for God early in our researches to divulge the actual truth as to the time our Lord was in "the heart of the earth", since the notion that He arose early on Sunday morning is a flat contradiction of His every statement on the subject. To bring to light the truth, as it had pleased God to conceal it in the four Gospels, it was necessary for Him to make known by a simple revelation that for two whole days from Friday midnight to Sunday midnight when our Lord arose, He caused the moon, by which Bible time is measured, to cease in its revolution around the earth, thus bringing the Divine recording of time to a halt for exactly forty-eight hours or two days.

In other words, God Almighty ordained a change in time to mark the death of His beloved Son. This is not very extraordinary as no one counts time to a deceased person.

We have made many references to this matter in previous pages, and also in great detail in our work entitled *The Restored Vision*, so we shall at once state in brief the exact truth as revealed by God and as now perfectly manifest in the Bible.

Our Lord was in death for exactly TWO DAYS AND NINE HOURS, that is 57 hours, having died at 3.0 p.m. on Friday, May 1st, and having risen at midnight on Sunday, May 3rd, which was in the third night, as He said.

It is these two days and nine hours that form the basis of Bible chronology, and this is most often expressed symbolically as two thousand lunar years and nine solar years. Now we know why St. Peter so stressed "that one day is with the Lord as a thousand years, and a thousand years as one day" (see II Peter iii, and Psalm xc). The Bible adopts lunar years for the "two days" as the type is lunar, and solar years for the "nine hours" as the type was in solar hours.

Having laid this ground-work, no one will be surprised to learn that the period of the sojourn of the Church, which is the body of Christ in the sphere of death, has been designed

by God to be exactly two thousand lunar years and nine solar years, or that the period of Jewish Rejection since A.D. 62 is a like period—both being viewed by God as periods of “death” leading to resurrection. Thus we read that at Christ’s return “the dead in Christ shall rise first”, and of Israel “What shall the receiving of them be, but life from the dead?” (Romans xi).

There are two such measurements relating to the Church, as the body of Christ, and there are two such in relation to the period of Jewish Dispersion among the nations now about to end. Neither need anyone think for a moment that such measurements will be vague and uncertain, because they come from God, and have been inserted in the Bible so as to effect the awakening of Christendom as to the time of our Lord’s return, and for the instruction and preparation of the Jewish Remnant already forming in Israel and known as “Messianic Jews”. The Church’s measurements are in each case to the actual day as we shall demonstrate—Israel’s being to the month.

It may be asked how we learnt that the length of our Lord’s session in death would have a symbolical expression in the period the Church, which is His mystical body, remained in the sphere of death and His members all subject to it?

It was through our blessed Lord’s action in the sepulchre when He put away the napkin that was about His head as a thing finished with and left the grave clothes that enwrapped His sacred body lying as they were in order to indicate that the Church, His mystical body, would have to tarry in the sphere of death for a symbolical two “days” each of a thousand years and nine “hours” each of one year (see John xx). Who cannot see that what applies to Christ, the Head, must also apply to Christ the Body? In I Corinthians xii, 12 St. Paul writes: “so also is Christ”, in reference to the body and its members, thus indicating the complete identity of the Body with the Head.

The application of Christ’s session in death to Israel is perfectly expressed in Hosea vi, 2, where in regard to Jewish dispersion we read “After two days will He revive us: in the third day He will raise us up and we shall live in His sight”—the latter being, a reference of course, to the thousand years of the Kingdom.

May it be perfectly understood that it is the two days that the moon ceased to rotate while our Lord’s body lay

untenanted in the sepulchre that forms the basis of the many two-thousand year periods symbolically expressed in the Bible, and notably in the New Testament. For instance, the whole of the Acts period from A.D. 33 when our Lord ascended to A.D. 64 when Paul was released from prison and on to A.D. 71 when the "two days" of Jewish dispersion officially began, is separated from 1933 to 1971 by exactly 2000 civil lunar years of 354 days. We thus see that there were 38 years from the rejection of Israel for the age in A.D. 33 to the judgment of the dispersion in A.D. 71 and that likewise there will be 38 years from 1933 when the nations were "cut off" after a warning of 40 days, and 1971 when the judgments of the Apocalypse begin. It is noteworthy in each case that judgment lingered so that individual Jews and individual Gentiles might be saved out from the coming wrath of God already pronounced.

Before proceeding to give the various measurements relating to the Church and to Israel we must explain to those who think only in terms of solar years of $365\frac{1}{4}$ days the difference between them and lunar years. Bible time is measured only by the *civil* lunar year of 354 days but periods of years are often measured in *true* lunar years of 354 days 8 hours and $48\frac{1}{2}$ minutes. In referring to the various periods of 2000 lunar years we will state whether it is composed of civil or true lunar years.

It will be helpful to remember that 2000 civil lunar years are the equal of 1889 solar years and 245 days or 120 days short of 1900 solar years, while 2000 true lunar years are equal to 1901 solar years and 235 days which are only 130 days short of 1902 solar years.

Every 2000-year period in the Bible is composed of 1960 (4×490) civil or true lunar years to which are added 40 years of Jubile—one for every 49 years—thus making a nominal total of 2000 years. (See Leviticus xxv.)

The above facts are only given for the benefit of anyone who wishes to check the accuracy of the various measurements we are about to give. Bible chronology is simple in the extreme once its principles are understood.

THE MEASUREMENT OF THE SOJOURN OF THE CHURCH WHICH IS
THE BODY OF CHRIST UPON THE EARTH FROM ITS BIRTH IN
A.D. 59 TO THE SECOND ADVENT IN THE YEAR 1970

(See chart opposite page)

We shall now see that it has pleased God to mark with the utmost precision the exact dates the symbolical two thousand true lunar years and nine solar years from its birth to its translation to Heaven at Pentecost in the year 1970.

In our previous pages we have shown that the body of Christ was mystically conceived in A.D. 36, when Peter with six Jewish disciples were united with a company of Gentiles in the house of Cornelius on the day of Pentecost which was June 22nd. The occasion was marked by the descent of the Holy Ghost on the Gentiles for the first time. It was not, however, until Peter's action was approved by the Jerusalem Church that his act was officially recognized. This was at the Feast of Tabernacles for which purpose Peter and the six disciples had evidently gone up to Jerusalem, as recorded in Acts XI. The date was October 23rd, which is of great importance as from it, by design of God, a period of 2000 true lunar years ran their course to June 11th, 1938, the day being marked by an earthquake in England and Northern Europe. It is important to note that this first Church period of 2000 years by design ended on the anniversary of our Lord's Ascension; like all other such later periods the period from the mystical conception of the body of Christ in A.D. 36 may be viewed as 1902 solar years from A.D. 36 to 1938—Pentecost to Pentecost—or as 2000 true lunar years from October 23rd, A.D. 36, to June 11th, 1938. But the latter measurement must be regarded as the official one because it is one of the antitypes of the two days the moon ceased while our Lord was in death.

The mystical gestation period before which the body of Christ was brought to the birth was exactly 280 months or 23 solar years. This may be measured from Pentecost which was June 22nd, or October 23rd, A.D. 36, to Pentecost A.D. 59, or October 23rd A.D. 59, but the latter must be viewed as the Bible's official measurement though the actual occasion of the birth of the body, like its conception, was on the day of Pentecost.

A CHART

Showing that our Lord's Session in death of Two Days and Nine Hours form a perfect type of the Church the Body of Christ's sojourn in the sphere of death "its members subject thereto" for a symbolical Two "Days" of 1000 Lunar Years from A.D. 59 to 1961 and Nine Solar Years 1961-1970.

THE TYPE

FRIDAY

3 p.m.

FRIDAY

MIDNIGHT

MOON
CEASES
IN ITS
REVOLUTION
FOR

SATURDAY

MIDNIGHT

TWO DAYS
OR
48 HOURS

SUNDAY

MIDNIGHT

RESURRECTION
OF JESUS CHRIST

MONDAY

2 a.m.

9

HOURS

SAINTS RAISED
ACCORDING TO
Matthew xxvii 52, 53

MONDAY

9 a.m.

CHRIST AS ANTITYPE
OF THE WAVE SHEAF
PRESENTED TO GOD

THE ANTITYPE

A.D. 36

23
YEARS

BODY OF CHRIST
CONCEIVED
Acts x and xi

A.D. 59

OCTOBER 23rd

BODY OF CHRIST
BORN AFTER A
MYSTICAL PERIOD
OF 280 MONTHS
"GESTATION"

A.D. 64

PAUL RELEASED
FROM PRISON
BY NERO
See II Timothy iv 16, 17

2000

TRUE
LUNAR
YEARS

1961

JUNE 11th

THE ANTITYPICAL
"TWO DAYS" OF THE
CHURCH'S SOJOURN IN
THE SPHERE OF DEATH
ENDS, See Romans iv, 17

1963
JUNE 20th
9
YEARS

THE TESTIMONY
RENDERED ON THE
DAY OF PENTECOST
PREFIGURES THE
TRANSLATION OF
THE CHURCH

JUNE 11th
1970

THE SECOND ADVENT
THE DEAD IN CHRIST
"RISE FIRST"
NINE DAYS

JUNE 20th

TRANSLATION OF CHURCH AS
ANTITYPE OF TWO WAVE LOAVES
OF FIRST FRUITS

In previous pages we have given details from Acts xxi relating to the birth of Christ's body which became a viable entity from Pentecost which was June 22nd, A.D. 59. But once again we are bound to state that the Bible views the period of gestation as from October 23rd, A.D. 36, to October 23rd, A.D. 59, as the official one because from it the Bible measures the 2000 true lunar years, which with the nine solar years to 1970 compose the actual antitype of our blessed Lord's two days and nine hours "in the heart of the earth".

With these essential preliminaries dealt with, we are now in a position to establish from Holy Scripture the total course of the sojourn of the Church, which is the body of Christ, on the earth to its translation to Heaven following Christ's Second Advent.

Though actually born at Pentecost in A.D. 59 the Bible measures the antitypical two thousand true lunar years and nine solar years from October 23rd, A.D. 59, for reasons already given. This period ended on June 11th, 1961, just as the 2000 years from the conception of the Body ended on June 11th, 1938. Thus June 11th, 1961, was also marked by a serious earthquake. This was in Persia as reported in *The Times* of June 12th. These two dates of June 11th in 1938 and 1961 were each symbolically a "midnight" because they were the chronological antitypes of our Lord's resurrection at midnight when "there was a great earthquake".

This wonderful design being of God we can now with the utmost confidence measure forward exactly nine solar years from June 11th, 1961, to June 11th, 1970, in order to complete the pattern symbolically of our blessed Head's two days and nine hours in death to effect our redemption.

It will have been noted that all these periods of 2000 lunar years relating to the Church terminate on June 11th which is not only the anniversary date of our blessed Lord's Ascension but also that of His Second Advent in 1970.

We may well ask, could our loving Heavenly Father do more than trace out with His own Hand the exact course to the very day of the Church's wilderness journey from its birth to its glorious entry into Heaven.

May the writer, now somewhat aged and with failing sight, be forgiven by God if his presentation of this design fails to do

justice to the One who framed the Ages and fixed every one of these dates.

Finally we must record the fact that in order to confirm to us the pattern of the 9 years from 1961 to 1970 God caused us to hold at Pentecost 1963 a large Public Meeting for Christians in London. This was because 1963 corresponded in the pattern with 2 a.m. when the company of saints named in Matthew xxvii, 52, who typify the Church as first fruits, were raised from their graves. This was 2 hours after our Lord's resurrection at midnight even as 1963 was 2 years after the Church's midnight on June 11th, 1961. (See Romans IV, 17.)

We shall now pass on to unveil the dispensational history of the Church as patterned by the time features of our Lord's death and resurrection. Though it is of entirely different design from the above, it also terminates on this same June 11th, 1970. How could it be otherwise seeing that the Bible never contradicts itself?

THE DISPENSATIONAL HISTORY OF THE CHURCH, WHICH IS CHRIST'S BODY, SEEN TO BE PATTERNED BY GOD TO SYMBOLICALLY CORRESPOND WITH THE TIME FEATURES OF OUR LORD'S DEATH AND RESURRECTION.

(See chart next page)

"To make all men see what is the dispensation of the mystery"
(Ephesians iii, 9 R.V.)

For those able to receive it, or shall we say willing to take the trouble to understand it, we are now going to unfold one of the Bible's most precious and inspiring revelations, namely, the exact history of the Church of God from the actual day of St. Paul's conversion to its translation to Heaven in 1970—a period of 1936 years in all.

As all know, St. Paul was the vessel chosen of God to receive the revelation of "the mystery" by which believing Jews of the Dispersion and Gentiles were to be united in one body, the Church, which when completed by the Holy Spirit would be the Bride of Christ and the fulfilment of God's Eternal Purpose made before the foundation of the world.

CHART C

THE DISPENSATIONAL HISTORY OF THE BODY OF CHRIST THE CHURCH

From the Conversion of St. Paul in A.D. 34 to her translation and resurrection in 1970.

THE TYPE			THE ANTITYPE		
The "Hours" of Christ the Head			The "Years" of the Body of Christ		
	THURSDAY		A.D. 34		
30 Hours	6 p.m. (21 Hours)	THE PASS-OVER AND THE LORD'S SUPPER	OCTOBER 29th A.D. 36		ST. PAUL'S CONVERSION
	FRIDAY 3 p.m. (9 Hours)	CHRIST'S DEATH	A.D. 55		ST. PAUL AT JERUSALEM
	FRIDAY MIDNIGHT		A.D. 59		THE BIRTH OF THE BODY OF CHRIST
48 Hours			A.D. 64		ST. PAUL RELEASED FROM PRISON. DISPENSATION BEGINS
	THE TWO DAYS THE MOON CEASED IN ITS REVO- LUTION AROUND THE EARTH		THE TWO "DAYS" OF 1000 LUNAR YEARS EACH 1960 Years and 40 Jubilees 200 Days	"THE DISPENSA- TION OF THE MYSTERY" (Ephesians iii. 9. R.V.)	
		TWO DAYS			TWO THOUSAND LUNAR YEARS
4 Hours	(SUNDAY)				
	SUNDAY MIDNIGHT	CHRIST'S RESURREC- TION	1965 1966		JUNE 11th 2000 YEARS END
	MONDAY 4 a.m.		1970		SECOND ADVENT OF CHRIST—THE DEAD IN CHRIST RAISED—THE CHURCH TRANSLATED
MONDAY 4-5 a.m. A COMPANY OF WOMEN AT THE SEPULCHRE MET BY MOSES AND ELIJAH			1971 MOSES AND ELIJAH APPEAR TO REMNANT THE "BEAST" RISES		

See text for full details

St. Paul was converted on October 29th, A.D. 34, which by design was the 34th anniversary of our Lord's own birth of the Virgin Mary. It is not surprising, therefore, that God commences to measure the dispensational history of the Church from the conversion of the chosen vessel in A.D. 34.

As we are not now concerned with the life of the faithful and beloved Apostle to the Gentiles, we shall at once refer to his release from prison by Nero in A.D. 64, after spending two years in Rome, as stated at the end of Acts xxviii. As previously explained it was not until his release in A.D. 64 that the Apostle's real ministry to the Gentiles began (see II Timothy iv, 17), and at the same time the actual "Dispensation of the Mystery" began and ran its course of 2000 true lunar years to June 11th, 1966.

We must now look at the chart and note that corresponding to Paul's 30 years (A.D. 34 to 64) are the 30 hours from the last Passover on Thursday at 6 p.m. to midnight on Friday when the moon ceased to revolve for two days. It will be seen that these 30 hours are divided as to 21 hours to our Lord's death at 3 p.m. on Friday and as to 9 hours from thence to midnight. When, however, we look at Paul's 30 years we find that they are also by design and according to God's pattern, divided into 21 years to A.D. 55 when the Apostle is led to go up to Jerusalem so as to be present at the exact time, which in this pattern corresponded to the hour of the Lord's death. (It is to be noted with what meticulous care God ordained the fulfilling of this pattern for the Church.)

From A.D. 55 to A.D. 64 we note there are 9 years corresponding to the 9 hours from 3 p.m. to midnight when the two days the moon ceased began, and which are a type of the 2000 true lunar years which from "the Dispensation of the Mystery" which it will be seen ended on June 11th, 1966, having begun chronologically on October 23rd, A.D. 64.

We have not yet remarked on the fact that the last 200 days of each 2000-year period has been marked most positively by some event of significance. These last 200 days have the 200 cubits of John xxi as their type, as they not only typify the 2000 years of a dispensation but also the last 200 days of the same. With these facts in view it will not surprise anyone to learn that God marked the last 200 days of the 2000 years of "the

Dispensation of the Mystery" to June 11th, 1966, in a most dramatic manner. The Full Gospel Business Mens Fellowship of the United States decided to hold a nine-day convention in London from November 24th to December 3rd, 1965, which dates were respectively 200 days to June 11th and Pentecost which is June 20th, 1966, when the Dispensation ended. We at once realized that this was an act of God to mark the opening of these last 200 days. So at the appointed time several hundred Spirit-filled men arrived by 'planes from various parts of the United States. This naturally created a great sensation but this is inconsequential when compared to the fact that thousands thereby received lasting blessing, many of whom received gifts of the Spirit, not to mention the fact that the charismatic revival in Britain received a new impetus.

We mention this mighty act of God in order again to show God's determination that every phase of this Dispensational plan should be appropriately marked.

Thus far we have taken account of St. Paul's 30 years from A.D. 34 to 64 and also of the 2000 true lunar years A.D. 64 to June 11th, 1966, when the Dispensation of the Mystery ended according to God and all who fear Him.

We have, however, yet to record the mournful fact that on June 11th, 1966, the last day of the Dispensation and almost at its last hour, there was an act of grossest apostasy by the Professing Church. We refer to the Commonwealth Service of United Faiths held in London at St. Martin-in-the-Fields, a so-called Royal Church. This mingling of Christianity on a level with the various heathen cults was a shocking display and dishonour to our Lord Jesus Christ, and the more so since H.M. the Queen and her Consort (doubtless as a political act) and the Prime Minister were present. That such a state of apostasy would mark the end of the Christian Age was predicted by the Apostles Paul, Peter and Jude in their respective Epistles.

It is not without a meaning that about the exact hour of this Commonwealth Service of United Faiths a terrible hurricane was visited upon Hong Kong, an outlying part of the Commonwealth, which caused much loss of life and immense damage to property. One rightly asks, was this the Divine reaction to so blatant a dishonour to the One whose death at Calvary is the one and only hope of man's salvation?

All this is by the way, for our subject is the tracing of the chronological features of God's Dispensational History of the Church, which is the mystical body of Christ.

If we look at the chart we shall see that whereas in tracing the period of the Church's sojourn in the sphere of death it was the 9 hours from the midnight of the resurrection to 9 a.m. that was the pattern for the 9 years from 1961 to 1970. In the present case the pattern is from midnight to 4 a.m. when the company of women named in Mark xvi arrived at the sepulchre "at sunrise" or as elsewhere "very early in the morning". Sunrise at that time of year in Palestine would be about 4 a.m.

We must therefore consider the relationship of the 4 hours from midnight to the arrival of the women at the sepulchre and the 4 years from 1966 when the Dispensation of the Mystery ended chronologically and 1970 when the Second Advent of Christ takes place and with it the resurrection of "the dead in Christ" which will occur on June 11th.

This company of women who arrived at the Sepulchre to embalm our Lord's dead body were representative of the Jewish Remnant at that time and also typify the Remnant of the last days now about to come into being. The "two men" in "shining garments" in Luke xxiv, 4, were none other than Moses and Elijah who are to be God's two witnesses of Revelation xi (as fully explained elsewhere). Moses and Elijah were on the earth with the Lord for 40 days prior to His death; and returned to roll away the stone from the Sepulchre and to remain until His Ascension when they addressed the eleven Apostles as He went up (see Acts I). They are to return to bear witness of all they had seen and so be able to convict their nation of crucifying their Messiah, the Son of God.

Let us now note the astonishing fact that this company of women, who are typical of the Remnant of the last days, were addressed by that same Moses and Elijah who in 1971 will again descend from Heaven to minister to the antitypical Remnant now forming in Israel, which by then will number 144,000 as stated in Revelation vii.

We have thus learned that the typical Remnant is addressed by Moses and Elijah on the morning of the Lord's resurrection in A.D. 33 and also the antitypical Remnant in 1971 which then will return unto the Lord.

To more perfectly illustrate the relationship of the 4 a.m. on the chart to the year 1970, when the Church departs to its heavenly Home, we must state that it was not until 1968 that it became known to us that there would be a brief interval between the Church's departure and the opening of the Apocalyptic judgments.

This interval, it appears, will be less than a year as the Church departs in June and the seven years of the Apocalypse would begin about April which corresponds to the Jewish first month. We have already made it clear that all relative Bible times mark out the year 1971 with vivid clearness when God will again take up Israel, and the last seven years to the Kingdom begin. This fact we are about to demonstrate with charts relating to the length of Jewish dispersion.

It seems therefore to be quite clear that between June 1970, when the Church departs, to the Spring of 1971 will be occupied with the gathering out of the Remnant which will be "sealed" in 1971.

This is perfectly confirmed in Revelation vii, 1 to 3, where our Lord as an Angel is seen escorting the Holy Spirit—the Seal of the Living God back to Heaven. As the Holy Spirit could not leave without the Church this act implies the Church's departure by translation.

The command of the Lord to the four angels to withhold the winds of judgment until the sealing of the Remnant proves there is such an interval.

All this is of absorbing interest for the following reason: In 1933 our Lord Jesus Christ manifested Himself to those on the "watch" as the Day Star according to II Peter i, but in Revelation xxii He reveals Himself to the whole Church just before He comes as "the bright Morning Star".

This is very beautiful as the morning star heralds the rising of the sun. It thus becomes manifest that in 1970 when the Church departs with Christ to Heaven and the Morning Star fades out as it were in the eastern sky, He, according to Malachi iii, as "the Sun of Righteousness will arise" upon those in Israel who "fear His Name", that is upon the faithful Remnant which God has reserved and through which the nation of Israel will be rebuilt according to Isaiah vi.

In the light of all this we may rightly assume that the hour

of 4 to 5 a.m. may be viewed as corresponding to the year 1970 to 1971 when following the departure of the Church God's Hand will be extended in mercy toward a "Remnant in Israel" (see Romans xi, 23-26).

All will agree that it is perfectly in keeping that God's Dispensational Plan of the Church's history should terminate at the point of time when the Church departs from the earthly scene to make way for Israel in part to be restored to Divine favour after her long season of exclusion therefrom.

Here we must bring to an end this limited tracing of God's Dispensational Plan of the Church's history from St. Paul's conversion in A.D. 34 to its coming translation at Christ's Second Advent in 1970. However faulty the presentation, the fact stands out that in every detail of its time features the Truth has been so discerned from the Holy Scriptures that not a shade of doubt could exist in the mind of any believer that God patterned the Church's Dispensational course according to the time features of His beloved Son's death and resurrection as its Head even as also He has planned that the length of the sojourn of His mystical body, the Church, should also be on the same principle but according to a slightly different pattern. Neither would it be within the realm of reason to doubt for one moment that both these patterns have now finally been brought to light in order that the Church may know for a certainty that she must expect her Lord as the Bridegroom of Matthew xxv to come for her on the anniversary of His Ascension, which is June 11th in the year 1970.

We must now proceed to give, with charts, the two measurements of Jewish Dispersion terminating in the year 1971 which likewise are patterned by God according to the time features of the death and resurrection of our Lord Jesus Christ.

NOTE. In the above text we have omitted to draw attention in the Dispensational Plan to the hour of 2 a.m. at which the company of saints named in Matthew xxvii, 52-53, were raised from their graves. This is marked in the Chart, and corresponds with the year 1968. For this reason, and from all the other evidence which appeared to confirm that our Lord would therefore appear in that year, we were caused of God to announce in a limited sphere the Return of Christ. This God positively

required though, as He well knew, it could be only a figurative Appearing. It must be realized that this was an occasion when He "callesth those things which be not as though they were" (Romans iv. 17). This was another instance in which a typical event had to have its antitype, even though it was only figurative. To some this will be a "hard saying" and not likely to satisfy any untaught in God's ways.

TWO MEASUREMENTS OF JEWISH CHASTISEMENT AND DISPERSION
FROM A.D. 71, BOTH DESTINED TO END IN 1971, SEEN TO BE
THE ANTITYPE OF THE 40 LUNAR YEARS OF CHASTISEMENT
IN THE WILDERNESS FROM 1638 TO 1599 B.C.

(See Chart opposite Page)

"After two days will He revive us: in the third day He will raise
us up, and we shall live in His sight" (Hosea vi, 1 and 2)

"What shall the receiving of them be, but LIFE FROM THE DEAD?"
(Romans XI, 15)

The Bible having established for us that our Lord Jesus Christ will descend to earth for His Church in 1970, it is with astonishing grace that God has seen fit to confirm this in a most definite way by revealing from two clear measurements that the 2000 years of Jewish chastisement will end in 1971, when our Lord will take up a Remnant of His much-loved nation; the intervening year 1970-1971 being used for the calling out of the same. In other words "the fulness of the Gentiles" having come in and the mainly Gentile church, which is the Body of Christ, having been translated from the earth, blindness will depart from Israel as declared by St. Paul in Romans xi, 25.

We must now interpret our first measurement which is symbolically expressed as "two days" in Hosea vi, 2. All will understand that these two days prefigure a period of 2000 lunar years according to St. Peter's statement that "with the Lord" one day is as a thousand years, etc., that these 2000 civil lunar years began in A.D. 71 for these reasons. Jerusalem fell to the Romans in the summer of A.D. 70 but the official measurement of the 2000 years could not begin other than at the start

CHART D

CHART OF ISRAEL'S 40 YEARS OF CHASTISEMENT

in the wilderness and the subsequent conquest of Canaan as a type of the 2000 years of chastisement from A.D. 71 to 1971 and the subsequent 13 years to 1984 when the whole earth will have been made subject to Christ and Israel.

THE TYPE

JULY 30th 1638 B.C.

40 DAYS	TWELVE SPIES SENT OUT
FORTY	
BIBLE	
YEARS	
OF	
CHASTISEMENT	
OR	
38 SOLAR	
YEARS	
AND	
280 DAYS	OUR LORD APPEARS TO JOSHUA
MAY 5th 1599 B.C.	
MAY 6th	7 DAYS' SIEGE OF JERICHO
" 7th	
" 8th	
" 9th	
" 10th	
" 11th	
" 12th	
1598	JERICHO FALLS
1597	
1596	
1595	
1594	
1593	CONQUEST OF CANAAN
1592	
	LAND DIVIDED

THE ANTITYPE

A.D. 71

TWO	JEWISH DISPERSION BEGINS
THOUSAND	
CIVIL	THE "TWO DAYS" OF HOSEA vi. 2
LUNAR	
YEARS	
OF	
CHASTISEMENT	
1971	2000 YEARS OF CHASTISEMENT END
1972	DANIEL'S 70th WEEK OF 7 YEARS
1973	
1974	
1975	
1976	
1977	
1978	
1979	CHRIST'S THIRD ADVENT "THIRD DAY" BEGINS
1980	
1981	
1982	
1983	KINGDOM FULLY ESTABLISHED
1984	
1985	
	TEMPLE BUILT LAND DIVIDED

Note: The 7 day's siege of Jericho forms a perfect type of the 7 years of the Book of Revelation at the end of which Gentile world dominion crashes down like the walls of Jericho on the seventh day which will be in 1978.

of a year. Furthermore it was in A.D. 71 that Titus the Roman general led shackled Jews and Jewish sacred emblems in triumph through the streets of Rome as a sign that the Roman armies had conquered the rebellious Jewish nation, this being none other than the fulfilment of the Lord's word in the parable of Matthew xxii, 7, when He said of a certain king: "he sent forth his armies, and destroyed those murderers, and burned up their city".

These 2000 civil lunar years which began in A.D. 71 must end in 1971 being short of 1900 solar years by only 120 days. As the chart shows the chastisement in the wilderness was 40 civil lunar years of 354 days, whereas the antitype of the same is 50 times 40 years.

We learn, however, from Deuteronomy ii that Israel's actual wanderings were 38 luni-solar years which are about the equivalent of 38 solar years. It is a marvellous fact therefore and a wonderful confirmation that from A.D. 71 to 1971 there are exactly 50 times 38 solar years. This shows that it has pleased God to measure Jewish Dispersion both in lunar and solar terms.

We must now refer to what is meant by "after two days" in Hosea vi. This "reviving" evidently takes place in the 7 years from 1971 to 1978—a period often called "Daniel's 70th week" (see Daniel ix, 27).

In 1978 our Lord with the Church will come in power and great glory to rescue the Jewish Remnant, destroy all their enemies, and set up His Kingdom. Then will begin Hosea's "third day" of 1000 civil lunar years as stated six times in Revelation xx.

It is of interest to note that from A.D. 71 forty-nine times 38 years passed to 1933, when the 6000 years of man ended, and "the consummation of the age" began while there then remained one period of 38 years, 1933 to 1971, to bring Jewish dispersion to an end.

It will be helpful here to refer to the important chronological prophecy of Daniel ix. This time prediction, as is well known, marked off 69 "weeks" or 483 years "unto the Messiah" in A.D. 26, when John the Baptist opened his testimony to the Messiah who, though unknown, was in the midst. After referring to the Messiah being "cut off", as He was in A.D. 33, the prophecy

moves on to A.D. 70 when the Holy City and temple were destroyed by the Romans. It then leaps over the whole Christian era to the start of the last "week" of the "seventy weeks" which, without doubt, is the seven years from 1971 to 1978. Thus this most notable of all time prophecies in the Bible marks out the 2000 lunar years or 1900 solar years from A.D. 71 to 1971.

It will be noted from the chart that Israel's 40 years of chastisement in the wilderness was immediately followed by the seven days' siege of Jericho with its thirteen encirclements. As this 7 days' siege of Jericho forms and is a brilliant type of this last "week" of Daniel, it was to be expected that the antitypical 2000 years would be immediately followed by the antitypical 7 years 1971 to 1978. This is beautiful, but not only so, for while the 7 years 1971 to 1978 will bring in the Kingdom, the Bible proves it will take Christ and restored Israel another 6 years (13 in all) to 1984 before the whole Gentile world is subjected to Christ and Israel.

Our Lord in these 6 years is the antitype of King David, a man of war, but in 1984-1985 He becomes the antitype of King Solomon in that He will then build the Ezekiel Temple and the whole earth will be at peace.

From all this we learn the extremely solemn fact that the world is going to suffer thirteen years of Judgments, 1971 to 1984, before the Kingdom is finally established over the whole earth.

THE SECOND MEASUREMENT OF JEWISH REJECTION AND DISPERSION FOR THE AGE FROM A.D. 62 TO 1971 WHICH IS A "DEATH" PERIOD OF TWO THOUSAND CIVIL LUNAR YEARS AND NINE SOLAR YEARS.

(See Chart next page)

In the measurement we are about to set forth we have a prime example of how God expresses "death" periods in Jewish history, as also in Church history, by the time features of our Lord's death and resurrection, namely two days and nine hours.

As previously stated, St. Paul arrived in Rome after being shipwrecked in A.D. 62, as a prisoner following his appeal to Caesar. In Acts xxviii we are given in much detail the effort

CHART E

THE PERIOD OF JEWISH REJECTION AND CHASTISEMENT, A.D. 62 TO 1971, SEEN AS THE ANTITYPE OF THE MESSIAH'S SESSION IN DEATH OF TWO DAYS AND NINE HOURS

THE TYPE

**The Two Days and Nine Hours
of the Messiah's Death and
Resurrection**

FRIDAY	
MIDNIGHT	
TWO DAYS OF 24 HOURS EACH	
SUNDAY	"A GREAT EARTHQUAKE" Matthew XXVII, 2
MIDNIGHT	
9 HOURS	
MONDAY	

9 a.m.

THE ANTITYPE

**Final Rejection of the Jewish
People for the Age
Acts xxviii, 28**

A.D. 62		PAUL'S ARRIVAL IN ROME
2000 LUNAR YEARS II Peter III, 8		(1960 CIVIL LUNAR YEARS AND 40 JUBILEES)
1962		EARTHQUAKE IN SARAJEVO
JUNE 11th		
9 YEARS		
1971		

The "Official" Hour of Christ's
Resurrection as the First Fruits

"Death" Period ends a remnant
"Raised" and Restored

of the apostle to persuade these leading Jews of the dispersion to believe in our Lord as their Messiah, but to no avail. The apostle then places them under the judicial blindness uttered by Isaiah in chapter vi, and claiming the authority of the Holy Ghost for his action he declared: "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." This act by Jews of the dispersion, in confirming that of the Jewish rulers in the Land, brought to an end the mercy of God which had lingered over the guilty nation since A.D. 33. Now the apostle was free to fulfil his calling to "preach among the Gentiles the unsearchable riches of Christ", while judicial blindness would settle down upon the Jews until "the fulness of the Gentiles be come in" by the translation of the Church at Christ's Second Advent in 1970.

The two thousand years from A.D. 62 must end in 1962, as they did, but not without a sign from God on the "watch".

We have noted how the 2000 years from the birth of the Body of Christ, the Church, in A.D. 59 ended on June 11th, 1961, with an earthquake. We were surprised therefore that on June 11th in 1962 there should be another earthquake, this time in Sarajevo in Yugoslavia where the Austrian Archduke was murdered in 1914—an act which led to the First World War of 1914–1918. It was not until 1968 that we were able to interpret the significance of this very obvious act of God in June 1962, to mark out the nine solar years from 1962 to 1971 when once again, by His design, an antitypical two thousand civil lunar years and nine solar years will have run their course as a "death" period, which being of God must end with an act of resurrection. It is for this reason that St. Paul declares in Romans xi, 15, of the Jews: "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but LIFE FROM THE DEAD?"

All will see that if it had not been for June 11th, 1962, being marked with an earthquake, it would have been difficult for us to learn that from the rejection of the Jews by St. Paul in A.D. 62 there began a "death" period which must run its course to 1971, which is 1909 solar years, before a remnant could be restored to Divine favour again.

Who, we may well enquire, in the light of all these facts, could doubt for a moment that the Church will depart in 1970

so as to make way for God to take up Israel again now back in their land and in full possession of their Holy City, Jerusalem? This assuredly is God speaking through His work and not man; therefore all will do well to take heed whether it be "the Jew, Gentile or the Church of God".

Well may the people of Israel say to their God in terms of Psalm cii: "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time is come." How true also are the words of the Prophet Isaiah when in chapter li he writes: "there is none to guide her among all the sons whom she hath brought forth; neither is there any that taketh her by the hand of all the sons she hath brought up."

Our purpose in this section of "THE CRY" has been chronological and directed to proving that in the year 1970 the Church, which is Christ's Body, will be called upon to leave earthly habitations and to enter upon its Eternal Inheritance in Heaven, so that in 1971 Israel may commence to enter upon her earthly inheritance according to God's covenant with Abraham and his seed that she is to possess by 1984, which is 4000 solar years from the weaning of Isaac as recorded in Genesis xxii.

HOW THE BIBLE LINKS THE FLOOD IN 2470 B. C. WITH THE YEARS
1971 TO 1978 DURING WHICH THE WORLD WILL FULLY
BECOME "AS IT WAS IN THE DAYS OF NOAH"

A PREDETERMINED CHRONOLOGICAL ERA OF 4440 SOLAR YEARS
COMPOSED OF FIVE CYCLES OF 888 YEARS OR 120 CYCLES
OF 37 YEARS

All will recognise that if it had not pleased our all-wise Heavenly Father to grant a perfect understanding of the Bible's faultless record of Time from Genesis to the end of the Revelation, not only would it have been impossible to make such a measurement but even to know of its existence at all or indeed of any other such eras in the whole Bible.

We have already pointed out that in the measuring of the chronology of the New Creation God adopted cycles of 888 lunar years, because 888 is the numerical value of the six letters composing the name Jesus in the Greek, and Jesus, blessed be

His Name, is the Head of the New Creation to which every true believer belongs.

As above stated, the Flood was in 2470 B.C. and it began on June 15th. If we add the date of the Flood to the year 1971 we shall find that it yields a total of 4440 years if we take off ONE as we must do when adding together B.C. and A.D. figures.

This number 4440 is made up of 5 times 888 solar years which cover the whole interval from the Flood to the year 1971.

From this the intensely solemn fact emerges that God has deliberately linked the Universal judgment of the Flood with the next Universal judgment, namely that which will take place in the seven years between 1971 and 1978, but more notably in the last $3\frac{1}{2}$ years, which period in the Old Testament is called "the great and terrible day of the Lord" (Joel II, 11 and 31).

Remembering how God named 120 years in Genesis vi, it is to be carefully noted that since the five cycles of 888 years contain 120 "hours" or cycles of 37 years, the numerical affinity between the 120 years to the Flood and the 120 cycles of 37 years to the next Universal judgment is of God's own designing.

It was not at once easy to see the real significance of this measurement which seems to speak so loudly of judgments, when FIVE is the Bible's number for GRACE. However, this was at once solved when we read in Genesis vi: "But Noah found grace in the eyes of the Lord." Here was the explanation, for it at once became obvious that these five cycles of 888 years had been designed to link the grace that saved Noah and his family in the Flood with that further display of grace which presently would save that "great multitude" of Gentiles, concerning whom it is said in Revelation vii: "These are they which came out of (the) great tribulation, and have washed their robes, and made them white in the blood of the Lamb".

It is interesting to note that these five cycles, like all such, have to be extended by 3 years to reach the actual point which implies resurrection. This means that this measurement points to 1974 more than 1971, because it is the first year of the Great Tribulation concerning which our Lord stated: "then shall be great tribulation . . . and except those days should be shortened there should no flesh be saved" (Matthew xxiv).

How well it is for those, whose high privilege it is to be

translated from the earth before these judgments fall, to know that the same grace that has saved us out of them will likewise avail to save these multitudes in them who, like Noah in his day, will emerge into a cleansed earth—these latter ones to hear the King say: “Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world” (Matthew xxv, 34).

It will be well to remind readers that the above measurement from the Flood is the third by which the Bible marks out the year 1971, the other two being related to Jewish Dispersion as we have shown. This fact should not leave the slightest doubt in anyone’s mind that 1971 will witness the opening of the Apocalyptic Judgments, which are to cleanse the earth prior to the setting up of the Kingdom of our Lord Jesus Christ. This is to run its course for 1000 Civil Lunar Years which are the equivalent apart from a few days of 950 Solar Years, as previously explained in Chapter One, part I.

A TRANSITIONAL ERA OF 71 YEARS FROM 607 B.C. TO 536 B.C. DURING THE FALL OF THE KINGDOM OF JUDAH AND A LIKE TRANSITIONAL ERA OF 71 YEARS FROM 1914 TO 1985 DURING ITS RISING AGAIN TO FULL STATURE, THE TWO ERAS BEING SEPARATED YEAR FOR YEAR BY “THE SEVEN TIMES” OR 2520 YEARS OF DANIEL iv.

“Let seven times pass over him . . . that the living may know that the most High ruleth in the Kingdom of men”

(Daniel iv, 16–17)

It should not surprise anyone to learn that the Transitional Era of 71 years during the fall of the Kingdom of Judah is marked out in the 1st chapter of Daniel with almost startling clearness. The date of the first assault of the King of Babylon on Jerusalem was 607 B.C. and the date of the first year of Cyrus named in the last verse was 536 B.C. which was the year of the return of the first Jewish captives under the Cyrus Decree (Ezra I). Between these two dates there are 71 years with many notable events marking them, but we do not intend to occupy with these, but rather to keep to the chronological facts. We

must, however, point out that when, in verse 21, we are told that Daniel continued until the first year of King Cyrus it is a reference to his prophecies and not to himself in person, since the vision of Daniel x was given to the prophet in "the third year of King Cyrus". The Bible, as we have said before, never contradicts itself.

The most basic prophecy relating to the Gentiles in the book of Daniel is that in chapter iv where "the seven times" or 2520 days of Nebuchadnezzar's derangement is named—each day for a year—to express symbolically the 2520 years that the Gentiles would rule the earth like wild beasts, and in total alienation from God, after which period, like the King of Babylon their reason would return and many nations be welcomed to have part in the Kingdom, being then in submission to God and His King and Christ.

If we measure forward 2520 years from 607 B.C. we reach A.D. 1914 and if we do the same from 536 B.C. we reach A.D. 1985, which let us at once say, with the full authority of God's Word, is the last date in human history to which any prophecy of Daniel could apply. But as to the date of 1985 let us state a marvellous fact. Cyrus, King of Persia, who according to Ezra I sent the Jewish captives back to Jerusalem to build the Temple, is the only Gentile who is a type of Christ in the Bible. The reason for this is that in 1985 seven years after 1978, when He returns to reign, our blessed Lord becomes the Builder of the Millennial Temple (see Isaiah xlv, 28; Zechariah vi, 12, 13). This is exactly 2520 years from the Cyrus Decree in 536 B.C. regarding the post-captivity Temple. Not only is our Lord the antitype of King Cyrus in this respect but also, blessed be His Name, He is the Antitype of King Solomon, it being exactly $3000 + 3$ years from 1019 B.C. when Solomon dedicated his Temple, to 1985 when our Lord does the same. The added 3 years are necessary to reach the objective of such measurements. The year 1984–1985 is the 14th year from 1971, and it is of interest that the prophet Ezekiel received from the Lord the vision of the Temple He is to build "in the fourteenth year after that the city was smitten" (see Ezekiel xl, 1). This is one of the Bible's delicate touches only likely to be noted by real searchers of the Word.

There is a further and most remarkable measurement to 1985 which is a faultless example of a mighty symbolical expression

of our Lord's two days and nine hours in death. This is related to "the seven times" of Daniel iv. A "time" was a Babylonian year of 360 days length. To keep their year level with the solar year of $365\frac{1}{4}$ days they had some form of intercalation. This meant that in the seven times of the King's punishment there were altogether 2520 days and 37 days intercalated, or 2557 days in all. This makes the antitype 2557 years. A twenty-fourth part or one "hour" of 2520 years is 105 years.

It is an astonishing fact that from the Fall of Man in 4075 B.C. there are 6059 years to 1985. In two "days" of 2557 years and nine "hours" of 105 years there is a total of 6059 years ($2557 + 2557 + 945$). Here we find the amazing fact that the whole course of human history from the Fall to the final establishment of the Kingdom with the whole earth in subjection to Christ, is stamped with a "death and resurrection" sign of that death by which He has "abolished death and brought life and immortality to light" for those who believe the Gospel.

Who now could doubt that our Lord was in death for two days and nine hours?

Having devoted ourselves to the end of the Transitional Era of 71 years, namely the year 1985, we must go back to 1914 when the era began.

No one who has watched the course of world history since 1914 will fail to note the suitability of that year for the start of such an era with its outbreak of the First World War to 1918—an event which manifestly set in motion the disintegration of the present world order of which not a trace will remain by the year 1985.

But the year 1914 also set in motion those forces which led in 1917 to the Balfour Declaration which in turn led in the ultimate to the rise of the State of Israel in 1948.

In Daniel i, 1, we have the year 607 B.C., and in Daniel ii, 1, we have the year 604 B.C. which respectively are 2520 years from 1914 and 1917. The Palestine Mandate of 1923 was 2520 years from the Jehoiachin overthrow in 598 B.C. (see II Kings xxiv).

The year 588 B.C. was the starting date of "the seven times" of Gentile governmental supremacy. It is mentioned four times in the Bible (notably in Ezekiel xxiv, 1), and is one of the most important dates in the Bible. These 2520 years terminated in a

direct line on January 29th, 1933, the day before Adolph Hitler, who was the Assyrian of Isaiah X, became Dictator of Germany. But the Divine measurement of the 2520 years omits the 7 years A.D. 26 to 33, and when it reaches June 12th, 1933, when the 6000 years of man ended, it has reached a total of about 2513 years, leaving about 7 years which will run from 1971 to 1978, and on that notable date when Christ returns to reign, Gentile rule of the earth will come crashing down as "the seven times" will have run their course. This measurement of the 2520 years was the subject of a special revelation granted to the writer and confirmed by a miraculous sign on the same day in 1934.

It is of interest that from the Fall of Jerusalem in 587 B.C. it is exactly 2557 solar years to 1978, the date of Christ's Third Advent. This, as we have explained, is 2520 years and 37 years as demanded by the intercalation. As Dr. Grattan Guinness foresaw, this period must end in 1934 in a direct line, but he could not have known anything about "the consummation of the age" after man's 6000 years ended, as no one did. But Dr. Guinness foretold in 1886 in his written works that 1917 and 1923 would yield important results in relation to the Jews and in this he was perfectly correct as the Balfour Declaration and Palestine Mandate to Britain proved. But with sorrow we must say that this worthy student of Biblical chronology was ignored by most because of a pathetic prejudice against "dates", our own labours also being severely hindered thereby.

All will by now understand that the 14 years 1971 to 1985 form the last of the Transitional Era of 71 years from 1914. These 14 years are divided into 7 to 1978, 6 to 1984, and 1 to 1985. The 13 years which end in 1984 are years of judgment which have as their type the 13 circuits of Jericho in Joshua vi, and also the 7 years and the 6 for which Jacob served Laban as recorded in Genesis xxxi.

The year 1984 is heavily marked being $4000 + 3$ years from the weaning of Isaac in 2027 B.C. This requires explanation. The date of Genesis xv when God made a covenant with Abraham and his seed was 2053 B.C. and to the day four thousand solar years to May 15th, 1948, when the State of Israel was proclaimed, these 4000 years had as their type the 4 days of Lazarus' death. It was not without meaning, therefore,

that the acting Chief Rabbi of Great Britain, which then had the Mandate, should be one named Dayan H. M. Lazarus.

In Genesis xv God foretold to Abraham that his seed would be afflicted 400 years, and then come forth, that is from Egypt, "with great substance".

Isaac was born in 2033 B.C. but he did not officially become Abraham's seed until he was "weaned" as recorded in Genesis xxi, 8. The date was 2027 B.C. From 2027 B.C. it is $4000 + 3$ years to 1984 when Christ and restored Israel will have subdued the whole earth and consequently will have "come unto great substance", even all "the riches of the Gentiles" of which Isaiah writes. It is clear that the 4000 years of Genesis xv foreshadow the 4000 years $+ 3$ years to 1984; in both cases Israel comes in for "great substance".

We have now completed this brief survey of these two great transitional eras of 71 years which are separated by exactly 2520 years from one another, just as the Acts' period of 38 years is separated by 2000 lunar years from 1933 to 1971.

What Christian believer, we may well ask, cannot see that we who are members of Christ's Body, the Church, have no part in these 14 years during which Israel is to be revived and restored and the world to pass through the cleansing fires of judgment for, as saith the prophet Isaiah: "When Thy judgments are in the earth the inhabitants of the world will learn righteousness" but "let favour be shewed to the wicked yet will he not learn righteousness" (Chapter xxvi, 9, 10).

No, beloved fellow-believers, we have no part on earth in these 14 years 1971 to 1985 but we shall have with Christ in heaven in the first seven years, and with Him over the earth thereafter: Praise be to His Glorious Name for ever and ever.

SOME FURTHER HIGHLY SIGNIFICANT FACTS

Since writing the above we received a letter from a correspondent (A. H. W.) drawing our attention to another very important measurement terminating in the year 1985. It was in April 458 B.C. that Nehemiah received the commandment from the King of Persia which marked the opening of the all important prophecy of the "seventy weeks" of Daniel ix, details of which we have given in Chapter I, part III. It is a most remarkable

fact that “seven times” or 2520 civil lunar years of 354 days terminate in the autumn of 1985 about the time of the Feast of Tabernacles, the feast at which King Solomon dedicated the Temple. As 2520 solar years also terminate in the Autumn of 1985 from the Autumn in 536 B.C. when the typical 490 days end, this lunar expression of the “seven times” must be accepted as an added proof concerning what we have already set forth relating to the year 1985.

The prophet Daniel received the vision of the “seventy weeks” as recorded in Chapter ix in June 537 B.C. which is “seven times” or 2520 solar years to June 1984, which will be the end of the thirteen years of judgments when the whole earth will have been subjected to Christ—a veritable end of the Seven Times of Gentile world domination and when “the living” will have learnt that the Most High ruleth in the Kingdom of men (Daniel iv).

As the 2520 years from 536 B.C. to 1985 began from the end of the 490 typical days of this prophecy, which was on the Day of Atonement, it is highly probable that there will be a similar 490 days from June 1984 to October 1985 in which month our Lord may be expected to dedicate the Millennial Temple at the Feast of Tabernacles, as did King Solomon of whom He is the glorious Antitype.

It is therefore quite clear that both the years 537 B.C. and 536 B.C. terminate after 2520 years with events of the greatest possible significance in relation to Christ and His Kingdom. That these two “2520 years” are measured, the one from the beginning and the other from the ending of the typical 490 days of the prophecy of the “seventy weeks” gives to them a greatly added significance. (See Chapter One, part III).

The State of Israel was proclaimed in the year 1948, therefore in 1971 it will have attained 23 years of age. This is most significant as in 23 years there are 280 months. This reveals that before the birth of the true Israel which God will own, in 1971, there had to be a 280 months of “gestation”. It will be remembered that in the above pages we revealed the Church, the Body of Christ also had a “gestation” period of 280 months, A.D. 36 to 59.

Fascism was born in 1922, so that by 1971 49 years will have elapsed, and this in well-ordered stages of seven years each,

as those on the "watch" will have noticed. The seven years 1971 to 1978 will therefore be the EIGHTH period of seven years, and eight is the number of resurrection. Of the 7th "Head" in Revelation xvii it is said: "he is an eighth but is of the seven". Fascism must therefore be the creed of the Antichrist: the Scripture saith that in "the latter days" "the wise shall understand".

CHAPTER FOUR

THE RECALL OF BELIEVERS TO THE DIVINE ORIGINAL IN CHRISTIANITY

“For laying aside the Commandment of God, ye hold the tradition of men” (Our Lord in Mark vii. 8)

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught.” (St. Paul in 2 Thes. II, 15)

“That, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.” (St. John in his First Epistle ii. 28)

It will be perfectly understood by all who have read our previous chapters that our Lord Jesus Christ has turned away from everything corporate that bears His Name to individual believers who, guided by the Holy Spirit, have turned away with a sense of nausea from all that is apostate or Laodicean in Religious Christendom. That is they have felt themselves to be personally addressed by our Lord when they heard Him say, “Behold, I stand at the door, and knock: if any man hear My Voice, and open the door, I will come in to him, and will sup with him, and he with Me” (Revelation iii. 20). All such should realize that this blessed invitation is our Lord’s very last word to the members of His Body, the Church, prior to His arrival again from Heaven to gather the spoils of His Calvary Triumph, and remove them (that is the whole number of the Redeemed forming His Church) from the scene of the coming Judgments of the Apocalypse, when “the acceptable year of the LORD” will give place to “the day of vengeance of our God” (Isaiah lxi, 2; Luke iv, 19).

Neither may any reader fail to realize that the burden of these pages is to be found in the cry “Behold, the Bridegroom! Come ye forth to meet Him”. (Matthew xxv. 6 R.V.) Our Lord taught that when this “cry” was raised all the ten virgins would arise and trim their lamps. Without a doubt all who, like the wise virgins who had oil, are indwelt by the Holy Spirit will not

only trim their lamps but also "come forth" to where the Bridegroom has taken up His stand "outside the camp", even though this means "bearing His reproach". The thought conveyed by the expression "Come ye forth to meet Him" is that of leaving "the camp" of Religious Christendom in order to conform to the word "Let everyone that nameth the Name of Christ (i.e. the Lord) depart from iniquity" as only thus can one be "a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work". (See 2 Timothy ii. 19 to 22.)

All will understand that to "depart from iniquity" implies the severing of every link, direct or indirect, with what is apostate, the Lord having spued out and rejected the testimony of all sects since 1933. All will understand that it is "sects" as such which our Lord has rejected and departed from. Where the individual minister is a believer and therefore indwelt by the Holy Spirit, he can, *in spite of his association*, be used in the Gospel and in teaching the Scriptures according to the measure of light on the same he himself possesses. It is "things" not persons which have been rejected. To the end the Spirit of God will use every available vessel to uplift Christ and His atoning Sacrifice on Calvary's tree. This does not alter the fact that the two great evils of Religious Christendom are Sectarianism and Clericalism—the former is a denial of the unity of the Body of Christ and the latter the creating of an unholy division among the members of that Body. In wondrous grace our Lord bore with these two evils until 1933, when because of the apostasy and the lukewarmness of those who should have been "hot", He dissociated Himself by spuing the whole Professing Church out of His mouth. How then can any believer knowing this continue to abide in what He has left and abandoned to judgment?

We must now attempt to explain what we mean by the title of this chapter which is "The Recall of Believers to the Divine Original in Christianity".

When our Lord Jesus Christ walked among men on this earth He found that Judaism had become completely encrusted with a vast system of human traditions which, He declared, "Make the Word of God of none effect". Precisely the same has happened with Christianity for not only has the Professing Church turned away from the pure Truth of Holy Scripture but

has substituted for it a mass of human traditions so that a visitor from the East inspecting the activities of the various Religious sects would be at a loss to find anything in the Bible to correspond to them. It would in fact be impossible to point anyone to a "Church" in Christendom that conformed to the Churches formed in the Apostolic era such as Corinth or Ephesus, which, like all such Churches, *embraced every believer in the locality* and was ruled over by a group of "elders" with "deacons" assisting, and among its members those endowed with gifts by the Holy Spirit to be teachers or evangelists, etc. (See Ephesians iv. 11.)

It is, however, a fact that between 1828 and 1848 there was a powerful movement of the Holy Spirit among thousands of believers in the various sects who "came out" from them and, to begin with, met in their homes for worship and the ordinances. Later they took halls and met for worship on Apostolic lines, that is they abandoned the evil of clericalism. This was called "the Brethren's Movement". In 1848 these assemblies of "Brethren" began to split up over doctrinal differences and today there are thousands of "assemblies" divided into federated groups, each of which has little or no fellowship with any other group. So this "movement" to restore Apostolic order completely failed through human frailty in that it developed into a series of sects thus becoming a denial of the principle of non-sectarianism which had brought it into being.

It is only right to mention that God granted an immense amount of light upon the Scriptures to "Brethren" in the first fifty years of the Movement and the writings of their many teachers have spread world-wide among Christians of all kinds who revere the Word of God. We have already expressed our own deep indebtedness to Sir Edward Denny, an Irish baronet and original member of this Movement, for his writings on prophecy and Bible Chronology.

We draw attention to this Brethren's Movement, which at first was manifestly a work of the Holy Spirit, not to expose its failure but to learn from the cause of it. This we believe was brought about by departing from the principle of "the Church in the house" such as obviously obtained in the Apostolic era. In fact there is no mention in the Bible of a gathering of believers in any building save that of the house or home of one of

their number. No doubt the whole "Church" in a locality came together into one place for "the Lord's Supper" or for Ministry. This is clearly indicated in 1 Corinthians xi. 20. References to house "Churches" are to be found in Romans xvi. 5; 1 Corinthians xvi. 19; Colossians iv. 15; Philemon 2.

It is a known fact that all over the world at the present time believers are meeting in groups in private houses for Bible study and prayer, and that our Lord Jesus Christ is blessing every such gathering, and in many of which the gifts of the Spirit are being manifested by some speaking in tongues and by the healing of the sick.

If in Apostolic days the people of God formed "Churches" in the houses of various members in a locality we may be sure that it is the will of God that the Church, which is the body of Christ, should end its earthly pilgrimage *as it began* "for that which is to be hath already been". (Ecclesiastes i. 9; iii. 15.)

St. Paul tells us in 2 Timothy ii. 19, that in this time of gross apostasy at the end of the Christian age "the foundation of God standeth sure, having this seal, the Lord knoweth them that are His; and, let everyone that nameth the Name of the Lord depart from iniquity". Times change and people change but God's order never changes. Neither need we depart from God's order. Neither is God's order so obscure that it cannot easily be discerned by those who have the desire to please Him. Did not our Lord say "If any man will do His will, he shall know of the doctrine, whether it be of God." (John vii. 17.)

The question we have to ask ourselves is, Do we desire that when our Lord comes in 1970 we "may be found of Him in peace, without spot, and blameless"? Our Lord Jesus Christ is coming as Bridegroom for His bride, the Church. This being so St. Paul declares to the Church at Corinth, "I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ". (2 Corinthians, xi. 2.) But he also says on another occasion "What? Know ye not that he which is joined unto an harlot is one body?" (1 Corinthians vi. 16). How few of Christ's members who are in the great national and international Churches realize that these are all part of "Babylon the Great, the mother of harlots and abominations of the earth" as stated in Revelation xvii. 5. Are not the daughters now returning to the mother and

owning her as such? From whence sprang clericalism, if not from Rome?

But that God's people, who are elect members of Christ, are going to return to the DIVINE ORIGINAL before our Lord appears in 1970 is apparently borne out by the return of the Prodigal to the Father's house as recorded in Luke xv—a fact which will surprise many who have always viewed the younger son as a sinner and not as sinning saints.

The key to this Parable is the "elder son" who typifies Israel since Jeremiah declares, "I am a father to Israel . . . my first born" (Jeremiah xxxi. 9). This makes it clear that the younger son typifies the Gentiles in some aspect. This is not far to seek. The mainly Gentile Church defected when possessed of "substance" received from the Apostles which included "The whole counsel of God". The Church, when obedient, was "an habitation of God through the Spirit" or in other words "the Father's House". But by the opening of the 4th century the Church ceased to be a persecuted Church and became a popular one. The "certain citizen" to which the prodigal Church joined itself was clearly the Emperor Constantine under whose direction masses of heathen were baptized and brought into the Church in their unregenerate state. These were "the swine" that had to be fed with husks and with which "the prodigal" "filled his belly". Are not the Churches and Chapels of Christendom still feeding masses of unregenerate Gentiles on the husks of human imagination instead of upon Christ "the Bread of God which came down from Heaven" to give life to the world.

So today, as always since Church and State united in the days of Constantine, we see saints and sinners sitting together in the pews of the multitudinous "places of worship" in Christendom feeding upon husks ministered to them by those who, with limited exceptions, are themselves unregenerate intruders into the Holy things of God, for which He will hold them accountable in the day of Judgment. Under the Law instant judgment overtook anyone who dared to intrude upon the Aaronic priesthood. (See Numbers xvi; 1 Samuel xiii; 2 Chronicles xxvi. 16.)

So the younger son typifies true believers in the Professing Church who are members of the body of Christ, but concerning which relationship they have little or no understanding being

utterly confused in their minds as to the difference between THE CHURCH and the "churches".

Lot had to be literally dragged out of Sodom before God could destroy it; and "the wheat" or "children of the Kingdom" have to be gathered out of this Sodom-like world into Heaven before God's judgments can cleanse the earth in preparation for the coming of Christ's Kingdom in 1978. (Matthew xiii. 30, 40, 41.)

We read in Luke xv. 17, "When he came to himself, he said, How many hired servants of My father's have bread enough and to spare, and I perish with hunger!"

The Parable is well known so we will not go into the detail other than to recall the Prodigal's confession "Father, I have sinned" and the father's great compassion towards his erring son. Does this not indicate that we, the children of God, need to acknowledge our part in the Church's gross failure and departure from Divine order? Not to mention our willingness to acquiesce in a state of things which so nauseated our Lord Jesus Christ that He refused any longer to allow His Name to be associated with it and would have all the world to know it, like a tried husband who has to advertise the fact that he will no longer be responsible for his wife's debts.

Blessings untold await those who will arise, and confessing the sin of the Church's departure from Apostolic order, will return to the same together with absolute separation from all association with apostate Religious Christendom. Then will they hear, "Bring forth the best robe, and put it on him". The word "best" means "first" which clearly refers to the blessed state of the Church in the Apostolic era; while "the fatted calf", which is Christ revealed in the Scriptures, is a wonderful contrast to "the husks that the swine did eat".

RELIGIOUS CHRISTENDOM'S TRADITIONS SHOULD NOW BE
ABANDONED BY ALL THE MEMBERS OF THE CHURCH WHICH
IS THE BODY OF CHRIST

"To the law and to the testimony: if they speak not according
to this word, it is because there is no light in them"

(Isaiah viii. 16, 20)

It is an astonishing fact that the Bible records only two

Passovers in Israel which were taken on the appointed day, which was the 14th day of the 1st month or moon. These were at the Exodus and as taken by Christ and His Apostles on "the night in which He was betrayed". God allowed to Israel a calendar that was one day of the month and one day of the week behind the Divine Calendar as given to Moses and Aaron at the Exodus (Exodus xii). The reason for this was that Israel in the Wilderness so desecrated God's Holy Days including, the Sabbath, that He allowed them a calendar which kept them off the true dates.

God acted in precisely the same way when He saw how speedily the Christian Church would apostatize. The Bible makes it perfectly clear that under the Apostles, and notably St. Paul, all the assemblies of believers in Asia and Europe kept the Lord's Supper, the Midnight of the Resurrection and Pentecost on the solar anniversaries of these events in A.D. 33. As regards the Resurrection and Pentecost we have already in Chapter iii established this fact from Acts xx. This means that in the Apostolic Era everyone knew the date in the solar calendar when Christ died, when He arose and when the Holy Ghost fifty days later descended upon the believing Jewish Remnant.

These solar anniversaries were the only appointed dates in the Christian year and each one was kept **IRRESPECTIVE OF THE DAY OF THE WEEK**. The reason for this was that like one's birthday the month date would change as to the day of the week every year. No doubt it was partly for this reason that St. Paul chided the Galatians and the Colossians for keeping days. (See Galatians iv. 10 and Colossians ii. 16.)

Let the fact be understood that the keeping of these Sacred Anniversaries was not optional but obligatory under Apostolic commandment. Therefore we acknowledge that the Professing Church by keeping these anniversaries even on invented dates has recognized this fact. Furthermore, those like Brethren's Assemblies and other groups, who have ignored Apostolic practice in this matter, have grievously erred for it were better to keep them on the wrong dates than not at all. It must, however, be admitted that the erroneous translation of the Greek as "the first day of the week" instead of "the first day of the sabbaths", that is the seven sabbaths to Pentecost, has been

the cause of endless confusion and of the notion that Christ arose on a Sunday. May this tradition rule no longer.

It must be realized that the anniversaries of the Memorial Supper, the Resurrection and Pentecost are to God dates of great sacredness and that they were given to the Christian Church by the Holy Ghost so that year by year these solemn events might be brought to mind. When, however, God saw apostasy raise its evil head and with it sacerdotalism and priestcraft, He deliberately hid from view in the Gospels the truth as to the dates of our Lord's death and resurrection, as under no conditions could He allow apostate Christendom to desecrate them as He knew they would do; not to mention the fact that they would be used in support of their alleged authority to be acting for Christ.

The fact, therefore, stands out that never since the days of the Apostles has the Christian Church been allowed to celebrate Easter and Pentecost on the true solar anniversaries of these dates in A.D. 33. Furthermore, never since A.D. 325, when the present rule for fixing Easter was decreed at the Council of Nicea under the Emperor Constantine, has the Christian Church come anywhere near the true dates.

Be persuaded, beloved brethren and sisters in Christ, that what we are discussing is not an academic matter but a most vital and pertinent one for the simple and solemn reason that as our Lord is coming in 1970 it will be incumbent upon us all to return to the Apostolic practice and keep for the last time these anniversaries on their true solar dates irrespective of the days of the week; and not like Christendom that holds to the illusion that Christ rose on a Sunday.

Since the year 1940, shortly after it pleased God to restore from the Gospels the true dates, the "church" in the writer's house has kept the true solar anniversaries of the Memorial Supper, the Midnight of the Resurrection and Pentecost on the true dates and in doing so has acted representatively on behalf of the whole Body of Christ. Our Lord instituted the Supper in the evening of April 30th. He died at 3 p.m. on May 1st and arose at Midnight on May 3rd, which made May 4th the day of His resurrection Appearances—the Holy Ghost descending on the 50th day thereafter which was June 22nd. As previously mentioned our Gregorian Calendar is in error by

two days so that April 30th A.D. 33 is now April 28th, May 1st is April 29th and May 3rd is now May 1st. The Lord ascended on the Sabbath June 13th which now becomes June 11th for the anniversary.

Until it was revealed that God had caused the moon of April 16th, A.D. 33 to cease in its revolution for two whole days from Midnight of Friday, May 1st to the Midnight of May 3rd when our Lord arose, no one could possibly recover from the Gospels the true dates of our Lord's Passion. The facts are now beyond dispute and to God be all the Glory for His grace in restoring them to us, the Church, which is the Body of Christ. The full facts have been set forth in a work of over 500 pages entitled "The Restored Vision" as advertised at the end of this treatise.

Tradition fixed the date of our Lord's birth on December 25th which the Bible on its very surface refutes. God would have all His children to know that His beloved Son entered this world from Heaven at the Feast of Tabernacles in the year 1 B.C.—the date being Friday, October 29th in the Redemption year 3888 from Adam—the solar anniversary now being October 27th. Our Lord was circumcised on the 8th day of Tabernacles which was November 5th, 1 B.C.

So infidels, "Christian" or otherwise, can now know that the Bible does contain an exact chronology of the life of Jesus of Nazareth, the Son of God, and that there is in print a reproduction of the same from His birth on Friday, October 29th, 1 B.C. to His Ascension on the Sabbath, June 13th, A.D. 33—a period of 32 solar years and 227 days or 33 Bible years of 354 days and 233 days.

As our Lord did not rise on a Sunday, may God's people cease from calling Sunday "The Lord's Day" which is a grievous misnomer because every day in the week for a Christian is alike. Furthermore, the Bible reveals that God never intended Christianity to be centred around one day of the week, like Judaism and the Sabbath. Nevertheless, we accept with thanksgiving that Sunday is a legal holiday which frees everyone who so wishes to devote the day to seasons for the worship of God and in some form of service to our fellow-men such as the preaching of the Gospel.

Before referring to the subjects of the Lord's Supper and

Baptism as taught in the Bible, we feel the need for Christ's sake to warn our fellow-believers to beware of trusting to the opinions, most often crystallized, of men much held in esteem by virtue of their high-sounding ecclesiastical or scholarly titles; as many of such are very considerate toward their own reputation and very often refuse to subscribe to what they know to be the Truth for fear of soiling it. Like the kinsman that had a prior claim to Boaz in Ruth iv. 6 they are afraid of marring their own "inheritance".

Many will affirm that our condemnation of Religious Christendom is unjustified; but let all judge this in the light of our Lord's condemnation and exposure of the Religious Leaders in His day as set forth in Matthew xxiii. They will then realize that history is repeating itself and that all His fearful strictures fit like a glove upon the Religious Leaders of our day but, by the grace of God, with many exceptions.

It has regretfully to be admitted that in circles called "Evangelical" our Lord's words of warning in Matthew xxiii concerning those who like to be called of men, "Rabbi, Rabbi", have not been taken serious account of even by those who profess literally to accept His teaching. For instance, if we substitute "Reverend" for Rabbi, and "Doctor" for Master, His appellations take on a present day relevance in religious spheres.

In Matthew xxiii. 8 we read, "But be not ye called Rabbi: for One is your Master, even Christ, and all ye are brethren". Here our Lord really deals a death blow at any effort to create classes among His followers. Twice our Lord says, "For One is your Master (i.e. Teacher) even Christ". Our Lord, therefore, forbids these divisive titles and warns us not to regard such as having any claim to greatness in the spiritual sphere because of them—Rabbi meaning "a great man".

As for that large section of Religious Christendom that calls all its prelates "Father" or "Holy Father", it blatantly treads our Lord's teaching under foot, for He declared, "Call no man your father; for One is your Father, which is in Heaven". In all such matters everything depends on whether we treat the teaching of Christ with the respect due to it or not.

**“THE DIVINE ORIGINAL” TOUCHING THE LORD’S SUPPER
AND BAPTISM**

In the light of our Lord’s immediate appearing it is absolutely essential that all who belong to Him as members of His Body, the Church, should be delivered from the erroneous traditions of Religious Christendom regarding the Lord’s Supper and Baptism, which are the two ordinances appointed by the Apostles to be in exercise in the Church of God.

We shall not take time to expose the manner in which this simple and precious ordinance of the Lord’s Supper has been converted into a “feast” of Christendom called either the Mass or Holy Communion, because they bear no relation whatsoever to what the Bible reveals both as to the time and the manner of its observance.

Allow us to at once state that the Bible knows of no Lord’s Supper save that which is partaken of in the evening of the solar anniversary of “the night in which He (our Lord Jesus) was betrayed”; and therefore the taking of it at any other time is clearly contrary to Divine order, and renders the occasion utterly abortive if viewed in the light of the purpose for which our blessed Lord instituted it, as recorded in the Gospels of Matthew, Mark and Luke and notably also by St. Paul in 1 Corinthians xi.

Before setting forth the simple instructions of Holy Scripture concerning this ordinance let us take account of the utterly false premise upon which the Professing Church in most of its branches rests its case for taking the Supper, by whatever name it may be called, every Sunday or more often.

The fact must first be faced that the Bible does not record a single occasion when the Lord’s Supper was celebrated other than when it was instituted by our blessed Lord as recorded in the Gospels.

The only occasion on which it is alleged to have been taken is found in the twentieth Chapter of the Acts which, as all know who have read our previous pages, records how the Church at Troas, with the Apostle Paul and his company present, celebrated the solar anniversary of the Lord’s resurrection at Midnight with a “breaking of bread” which was simply an act of communal fellowship. The really appalling fact has to be faced that

because the Greek for "the first (day) of the sabbaths" has been translated "the first day of the week", and because it is assumed that "to break bread" means to take the Lord's Supper, it has been blindly accepted that the Bible authorizes the taking of this ordinance every week on Sunday. Those following this notion also affirm that our Lord arose on Sunday morning, it never occurring to them that to remember the Lord in His death on the alleged day of His resurrection is an absolute anachronism.

The Lord's Supper should be viewed in two aspects, one of which relates to the believing Jewish Remnant who were represented by the Twelve Apostles at the time our Lord instituted it; and the other is that found in the instructions given directly by our Lord to the Apostle Paul on behalf of the mainly Gentile Church, "which is the body of Christ", found in 1 Corinthians xi.

In Matthew xxvi, Mark xiv and Luke xxii we have three separate accounts of the Institution of the Supper, and in each Israel's Messiah declared that the cup of wine symbolized His "blood of the new covenant". The Jewish Apostles would perfectly understand that He was referring to the new covenant promised in Jeremiah xxxi. 31, where we read, "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah". The Apostles would of course understand after our Lord's death and resurrection that they had now entered upon the ground of the new covenant which the Lord had sealed by the shedding of His blood for the remission of their sins and that of the whole house of Israel. The believing Jewish Remnant in the Land, including the Apostles, must have realized that the Kingdom into which they had entered by the descent of the Holy Ghost upon them was on the ground of this New Covenant. It is interesting and important to note that whereas the Passover looked back to the first covenant when they left Egypt, the Lord's Supper looks back to the making of the New Covenant.

There is no indication in the New Testament of how the Jewish Remnant in the Land kept the Lord's Supper; but it may safely be assumed that they took it with or following the Passover. The thought of taking it at any other time would never occur to them. The Passover was an annual remembrance

of their deliverance from Egyptian bondage when God made His first covenant with their nation; and now they were to remember, with the Passover, the day when their beloved Messiah shed His blood as a seal of the New Covenant He then and there made with the house of Israel, as foretold by Jeremiah.

It will be of great interest to all to know that in Jerusalem for the past few years there has been a Kingdom "Church of God" just as there was in the Apostolic Era. It is composed of Messianic Jews who own our Lord as their risen Messiah and have been baptized in His Name. They preach "the Gospel of the Kingdom" to their fellow-Jews in the Land and undoubtedly they form the nucleus of the 144,000 named in Revelation vii. They issue a calendar for Messianic Jews throughout the world and on the face of it appears this statement:

"So dear brethren, in holding the Passover or Lord's Supper service, you will not go wrong in following the Calendar from Jerusalem—and the keeping of the Supper yearly, as ordained and kept by the primitive Church, is correct".

It should be noted in Acts xx. 6, that SS. Paul and Luke remained at Philippi until "after the days of unleavened bread" which began with the Passover. That Paul and his fellow-Jews took the Passover and the Supper on this occasion seems obvious or this detail would not have been mentioned.

In turning now to the Gentile or Church aspect of the Lord's Supper as set forth in 1 Corinthians xi. 23 to 34, it must be realized that we are making no attempt at a dissertation on the whole subject but seeking only to rid it of the age-old traditions which completely nullify the two objects of our Lord in instituting it, as explained by Him to St. Paul, who unlike the Twelve Apostles, was not present at the Last Passover when it was instituted in A.D. 33.

We need to appreciate the necessity of our Lord giving for the Church an aspect of the Supper quite different to that given to the Jewish Remnant that linked it with the Passover.

What a solid foundation is to be seen in the words of Paul, "I have received of the Lord, that which also I delivered unto you". On only one other occasion does the Apostle present facts he has received by a direct communication from our Lord and that is in reference to His Second Advent in 1 Thessalonians iv. 15.

It will be seen in verse 23 that our Lord commenced His directions by naming THE TIME when He instituted the Supper. We will quote His words, "The Lord Jesus the (same) night in which He was betrayed took bread". Because His instructions were for Gentiles He made no reference to the Passover but linked the Supper with the opening of the day on which He was betrayed by Judas for "thirty pieces of silver" and, therefore, also the day on which He was crucified.

It is manifest that our Lord Jesus named the time He instituted the Memorial Supper in order that, like the Midnight of His resurrection and the Day of Pentecost, it should be kept on its anniversary in the solar calendar. What could be more obvious? Had the Supper not been instituted with the Passover which was kept on a lunar anniversary? What possible reason, therefore, could exist for taking the Supper other than annually on the anniversary of "the night in which He was betrayed"? None whatever. Neither are we sufficiently conversant with ecclesiastical history to know why this uncalled-for perversion of taking the Supper weekly, or more often, ever came about. But carnal man likes to practise a religion that can be seen; so in effect he says "Give me a day and give me an ordinance". Consequently Sunday becomes "The Lord's Day" and the ordinance "The Lord's Supper", with the result that as Tradition entered Truth departed. Can we not hope that before our Lord appears these two pillars upon which Christian Philistinism rests, like those pillars which Samson laid hold of as his strength returned, will collapse and deal a death blow at all uncircumsized practising of Christianity? (Judges xvi. 23 to 31.)

Samson, the last of the Judges, had his eyes put out, as did Zedekiah also, the last of the Kings. To Laodicea, the last of the Churches, our Lord declares, "Anoint thine eyes with eyesalve that thou mayest see". May the Holy Spirit open the eyes of all to the evil of Human Traditions when they make the Word of God of none effect in so solemn and precious a matter as the Lord's Supper.

We will now quote from 1 Corinthians xi. 24 to 26:

"And when He had given thanks, He brake it; and said, Take, eat, this is My body, which is (broken) for you, this do in remembrance of me. After the same manner also He took the cup, when He had supped, saying, This cup is the New Testament

(covenant) in my blood; this do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come".

These words perfectly set forth the dual object of the Supper and they are the Lord's own words. The first object is that all the members of His body, the Church, in each locality, should meet together for fellowship in a united remembrance of Himself, His suffering and His death, and this on the solar anniversary of the opening of the day on which He died. The second object is the sequel to the first. By thus meeting at the opening of the day in the solar calendar on which He died they would be proclaiming His death to the world that had crucified Him, and this was to continue until He returns. So by taking the Supper other than at the time appointed by the Lord Himself there has been no annual proclaiming to the world "of the Lord's death". It is clear, therefore, that our Lord's desire that the world should have an annual reminder of His death, has completely failed because of human traditions.

May it be that once before our Lord appears for His Church, that all over the world on the evening of April 28th, which is the true solar anniversary of "the night in which He was betrayed" in A.D. 33, gatherings large or small may be found meeting around "the Lord's Table" upon which must stand a single loaf, symbolic of His physical body given for us, and a vessel with wine symbolic of His blood shed for the remission of our sins, and as the seal of the New Covenant.

It is needful to point out that the expression in 1 Corinthians xi. 25 and 26 "as often as" does not imply liberty to take the Supper at other than the time fixed by our Lord. The expression simply means that whenever the Supper is taken it must be "in remembrance of Me". The Supper could not be annually for the Jews and not annually for the Church. A memorial other than on the anniversary of an event is unheard of.

"THE BREAKING OF BREAD"

To call the Lord's Supper "the breaking of bread" is entirely contrary to Holy Scripture; for whereas the time for the keeping of the former was fixed by our Lord that of the latter is evidently entirely optional. In Acts ii we read that the Jewish

believers had a daily "breaking of bread". The expression refers simply and solely to a communal meal for fellowship. We have referred many times to Acts xx where we are told that the Church met "to break bread" at Midnight in celebration of the Lord's resurrection "on the first day of the Sabbaths". Our blessed Lord in the evening of the day of His resurrection "took bread, and blessed it, and break" with the two disciples at Emmaus. (Luke xxiv. 30.)

On other anniversaries such as the Day of Pentecost, which is June 20th, gatherings of believers to "break bread" and have a season of praise and worship is to be commended. On two occasions St. Paul refers to Pentecost with the obvious inference that he kept the day with some form of remembrance. (See 1 Corinthians xvi. 8 and Acts xx. 16.)

It will undoubtedly prove a considerable test to sincere believers to break with Tradition and cease from ever again taking the Lord's Supper except on the evening of the anniversary of its institution by our beloved Lord "on the night in which He was betrayed". To do so in the face of the above facts would be to continue to pander to Tradition and to despise the Word of God by making it of none effect. The Passover was an annual memorial of Israel's deliverance from Egypt and the fact that our Lord chose this as the occasion of its institution is proof enough that He thereby intended the Memorial Supper likewise to be an annual occasion.

BAPTISM

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" (Romans vi. 3)

It appears to us that God has allowed Tradition to hold sway throughout Christendom on this subject because He could not possibly allow masses of unregenerate persons to be baptized in a manner which implied their union with our Lord Jesus Christ in His death and resurrection. To avert so fearful a tragedy He therefore allowed Religious Christendom as a whole to fix upon a formula for baptism which actually has no significance in this Church Dispensation. We refer to that which appears in Matthew xxviii. 19, and which the risen Christ gave as a command to Jewish evangelists for use at the beginning of the

Kingdom Age, as indicated by His ending His instruction with the words, "And lo, I am with you alway even unto the consummation of the age" (R. V. Margin).

The time, however, has arrived when the true children of God should know the truth and be baptized in accord with that formula always used by the Apostles and notably by St. Peter following the descent of the Holy Ghost upon Gentile believers in the house of Cornelius on the day of Pentecost in A.D. 36.

We will quote our Lord's instructions in Matthew xxviii:

"Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you".

The expression "teach all nations", means to "disciple" them. What are these nations? They are the saved Gentiles brought into the Kingdom to whom our Lord has said, as recorded in Matthew xxv. 34, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world" etc. etc. These "nations" heard and believed the Gospel of the Kingdom from the persecuted Jewish Remnant in the seven years of the Apocalypse, and they form the "sheep" which are to stand on the right hand of Christ in the Judgment of the Nations and which are referred to in Revelation vii as "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues" of whom it is said, "these are they which came out of (the) great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (verses 9 to 14). Doubtless these "nations" are chiefly those which had never adopted Christianity and which now are called "heathen".

The feature about these "saved" nations in the Kingdom is that they know nothing about our Lord's Kingdom teaching, so He commands His Jewish brethren first to disciple and baptize them and then to teach them "to observe all things whatsoever I have commanded you". Our Lord used two different words for teach. The former means to "disciple" which implies making known to those nations the need to recognize that our Lord, while King of Kings ruling from Jerusalem, is also a Divine Person "The Son" and One who is of the Godhead

in whose three Names they are to be baptized. "Teaching" them is another word which commonly implies instruction.

It will, therefore, be seen that this is not "the Great Commission" and that baptism of whole nations in the Name of "the Father and the Son and the Holy Ghost" is exclusively applicable to the saved nations who thereby honour each Person in the Trinity; but which can have no relevance for the members of the Church in this Dispensation, which is the body of Christ, each one being baptized "into Jesus Christ".

We will recall, as previously stated, that baptism of Gentiles by water follows baptism by our Lord in the Holy Spirit as seen in Acts x in the house of Cornelius. With Jewish believers, as in Acts ii, Acts viii and Acts xix, baptism in the Holy Ghost follows baptism by water. But in each case, as we will quote, baptism by water with both Jews and Gentiles is exclusively "In the Name of Jesus Christ", and no other formula is to be found in the New Testament. The Bible, as we have said, teaches by precept or by practice. In the present instance it is by practice.

In Acts ii. 38, we read, "Then Peter said unto them, Repent, and be baptized every one of you IN THE NAME OF JESUS CHRIST for the remission of sins, and ye shall receive the gift of the Holy Ghost".

In Acts viii. 16, "For as yet He (i.e. the Holy Ghost) was fallen upon none of them: only they were baptized in the Name of the Lord Jesus" or Jesus Christ (verse 12).

In Acts x. 48 "And he (Peter) commanded them to be baptized in the Name of the Lord". (The texts say "Jesus Christ".)

In Acts xix. 5, "When they heard this, they were baptized in the Name of the Lord Jesus".

Surely in the face of such utterly irrefutable evidence no believer could ever again be baptized other than in "the Name of Jesus Christ". Furthermore, many who have been through the meaningless formula used by Religious Christendom will wish, as did "the Church" in the writer's house, to be baptized according to the invariable Apostolic formula as given in the above four quotations. It is, however, a fact that multitudes of believers now in Paradise were never baptized "in the Name of Jesus Christ", most of them having been allegedly baptized as infants in the Name of the Trinity.

As previously stated a Gentile must receive the Holy Spirit BEFORE BAPTISM in water as without understanding granted by the Spirit of Truth, no one could possibly enter into the meaning of the ordinance as expressed by the Apostle Paul in Romans vi. 3 and 4, which is the one complete statement in the New Testament on the spiritual significance of being "baptized into Jesus Christ".

In the light of the significance of a believer receiving the Holy Ghost BEFORE BAPTISM, what are we to think of those vast sections of Religious Christendom that baptise infants by the million when there is not one single word in the Bible to support the act—a fact which proves it to be an utterly groundless tradition of a most deceptive nature which puts power into the hands of the great systems of pseudo-priesthoods. Furthermore, all these Ecclesiastical systems before they allow "Confirmation" of a person at which they claim to bestow the Holy Spirit, insist first on baptism of a kind with water. Thus they exactly reverse the order of Holy Scripture which insists on baptism in the Holy Spirit before baptism in water. The Bible, therefore, not only rules out completely the baptism of infants but also of adults unless through faith in our Lord Jesus Christ for the forgiveness of their sins, they have received "the gift of the Holy Spirit".

As regards "Confirmation" as practised by all the Episcopal sects, we can only state with the Word of God in our hands that no Gentile believer since A.D. 36, when the Holy Ghost first fell upon Gentiles in the house of Cornelius, has ever received the Holy Ghost save as a free gift direct from the hand of God APART FROM ANY HUMAN AGENCY WHATSOEVER. Therefore, any claim by any man, bishop or other prelate, to bestow the Holy Spirit on a Gentile is a dangerous soul-blinding fiction by which hundreds of millions have been deceived into believing they have already become children of God and have died thinking so. Doubtless in the mercy of God some have been awakened before it was too late to the fact that the salvation of the soul depends, not on religious ceremonies, but on faith in Christ's atoning blood for the remission of sins; "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans x. 10).

Reverting to the subject of Baptism, may we in all humility

say that we follow the reticence of the Bible in that it never affirms or prescribes how under varying circumstances the ordinance is to be performed. Those who insist on total immersion, where such would be convenient, will do well to consider how the Apostle Paul baptized all the household of the Philippian jailor in the middle of the night as recorded in Acts xvi. 33. In many cases the pouring of water over a person would be the only possible way. The baptism of believers is not a public display of faith but an act wrought under the eye of God which need not of necessity be viewed by any but the baptizer, though the presence of fellow-believers is obviously desirable.

Neither our Lord nor the Apostles ever made baptism a condition of salvation, and we, therefore, reject the statement in the uninspired last twelve verses of Mark xvi, which credits our Lord as saying "He that believeth and is baptized shall be saved".

THE CHURCH WHICH IS THE BODY OF CHRIST MUST FREE ITSELF FROM ALL RELIGIOUS CHRISTENDOM'S FALSE TRADITIONS

THE SIGNIFICANCE OF THE WRECK OF ST. PAUL'S SHIP AND OF THE NUMBER—276—OF THE PERSONS IN IT. Acts xxvii

It has long been accepted that the wrecking, and the events connected with it, of the ship the Apostle Paul was travelling in to Rome foreshadow the end of the Church's earthly history. May we not at once suggest that this ship could well have been named "TRADITION"? Nothing is more clear than that it is our Lord's desire before He Appears in 1970 to see all the members of His body, not only free of human traditions, but fully embracing in their place Apostolic traditions, which were given by the Holy Ghost sent down from Heaven. But it is not only human traditions that must be wrecked but human dominance, of which the Apostle Peter in his First Epistle (chapter v) gives us warning as follows: "Neither as being lords over God's heritage, but being ensamples to the flock". This is, of course, addressed to "elders" whose tendency is to take advantage of their position to exercise their own wills. The Apostle, of course, has in view a properly constituted Christian Assembly

with a body of "elders" responsible both as to doctrine and order. The Bible knows no such thing as a single elder or bishop, such as Episcopacy indulges in with its diocesan bishops ruled over by archbishops. The whole Episcopal system having been devised by man is utterly anti-Scriptural and now makes no pretence of being guided other than by tradition.

We do not propose to devote any time to the historical facts relating to Paul's journey from Caesarea, where he had been in prison for two years, to his arrival at Malta after being wrecked on its shores.

We will, however, call attention to the fact that we may view Paul as standing for the Word of God and the shipmaster for the word of Man. The Apostle can say in all truth, "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss". How different, indeed, would the Church of God be to-day if we had hearkened literally to the Word of God by the Apostles, instead of having to end our earthly history by witnessing the "wreck" of all that man has added, not merely of traditions but of human dominance over God's elect flock.

We shall now see that a wealth of significance attaches to the number "276" which forms the total number of persons in this ship which we think of as being named "Tradition". How airily many believers pass over Bible numbers and so often completely miss the object of the Holy Spirit in putting them into the Word of God. We have previously referred to "the tenth hour" in John i. 39 as being a veritable key to the whole Gospel.

Before considering the number "276" we will refer to the "153" of John xxi as they are related. As certain books point out "153", which is the sum of all the numbers up to and including seventeen, is composed of $7+10\times 9$. As R. T. Naish points out in "Spiritual Arithmetic", seven stands for spiritual perfection, ten for ordinal perfection and nine for finality, being the last of the digits. The total—153—therefore represents the Church, ON THE DAY OF TRANSLATION spiritually and numerically complete and this allied to Resurrection, as the numerical value of the Greek words for "net" and "fishes" is 1224 which is 8 times 153—eight being the great resurrection number.

When, however, we analyse the number "276", we find it

is composed of $7+10+6\times 12$. This addition of "6" is full of omen for it is the number of "MAN" and the "12" is again 2×6 . So here, without imagination, we have the Church in all the Divine perfection represented by $7+10$, but added to by the human traditions or dominance represented by the number "6"; while the "12" speaks of government and in this case of human "overlordship".

That this ship represents the Church, which is the body of Christ, is indicated by the fact that everyone in it was "saved", according to the promise given by our Lord to Paul in a night vision (verses 23, 24).

It would not be inappropriate to enquire if the storm which wrecked Paul's ship is not typical of a coming spiritual upheaval. This might accomplish spiritually what the earthquake did in the physical realm at Philippi when "immediately all the doors were opened, and everyone's bands were loosed" (Acts xvi. 26). Well may we cry, "God grant that it may be so"; for if not how can our Lord's prayer for unity, in John xvii, be answered?

How often does the Apostle Paul plead in terms of 1 Corinthians i. 10, when he says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions (schisms) among you; but that ye be perfectly joined together in the same mind and in the same judgment". We all have the Word of God and we all have the Spirit of God; but have we got broken wills and contrite hearts, so that the Holy Spirit can teach us in such a way that long-cherished notions will be abandoned? May the element of fear again be present in the Church as it was at the beginning.

A question that will have to be answered before God by all who are sincere, relates to what is implied by the wise virgins trimming their lamps in preparation for the Bridegroom's arrival, and for readiness to go in with Him to the marriage, before the door is shut upon the foolish virgins, who say, Lord, Lord, but do not do the things which He has commanded. May it be realized that our Lord has made our obedience to His commands the one and only expression of true love for Himself (John xv. 14).

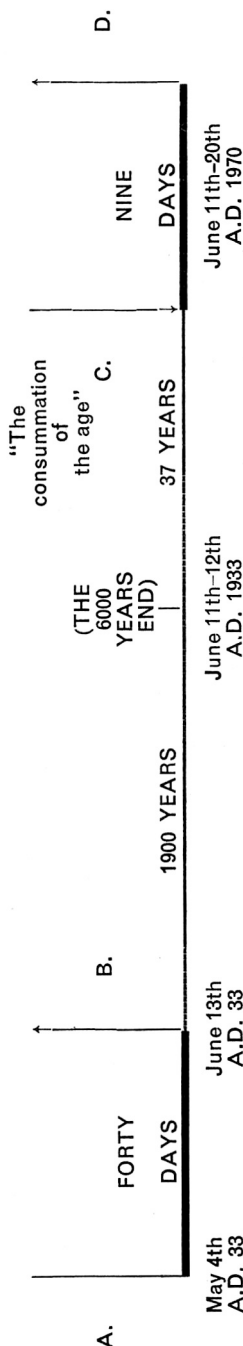
DIAGRAM

ILLUSTRATING WHY OUR LORD JESUS CHRIST AT HIS SECOND ADVENT WILL REMAIN ON THE EARTH WITH HIS CHURCH FOR NINE DAYS

The Christian Dispensation is seen to be an unreckoned interval of 1937 years between our Lord's Ascension, Forty Days after His Resurrection in A.D. 33, and His Second Advent in 1970 when He returns Nine Days before the Day of Pentecost on which His Church, as the Antitype of the Two Wave-Loaves of Leviticus xxiii. 17, ascends to Heaven.

HEAVEN

"Sit Thou at My right hand until I make Thine enemies Thy footstool"



- A. The Risen Christ presents Himself to God the Father as the Antitypical "Wave-Sheaf" in the early morning of May 4th A.D. 33, which is "the first (day) of the sabbaths" (i.e. the "seven sabbaths" to Pentecost—see Leviticus xxiii. 10-15, and John xx. 17).
- B. The Ascension of our Lord Jesus Christ into Heaven after 40 days, in the early morning of June 13th A.D. 33.
- C. The Return to earth of our Lord Jesus Christ on the 1937th Anniversary

of His Ascension. The "dead in Christ" are raised as "the trump of God" sounds. (See 1 Thessalonians iv and 1 Corinthians xv.)

D. On the Day of Pentecost, which is the tenth day after Christ's descent to earth, the Church, which is His Body, is "caught up" to Heaven "at the last trump", the living members being "changed" at the same moment.

CHAPTER FIVE

THE COMING OF CHRIST FOR HIS CHURCH

THE MANIFEST TESTIMONY OF THE HOLY SCRIPTURES AS TO THE MANNER AND THE PURPOSE OF THE SECOND APPEARING ON EARTH IN 1970 OF OUR LORD AND SAVIOUR JESUS CHRIST

THE IMPENDING EXODUS BY TRANSLATION TO HEAVEN OF ALL BELIEVERS WHO FORM THE CHURCH WHICH IS THE MYSTICAL BODY AND BRIDE OF CHRIST

THAT OUR LORD WILL REMAIN UPON THE EARTH FOR NINE DAYS AFTER HIS APPEARING AND BEFORE THE TRANSLATION OF THE CHURCH IS PERFECTLY ESTABLISHED FROM SCRIPTURE

“Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him.” (Hebrews ix. 28 R.V.)

The return of our Lord Jesus Christ from Heaven for His Church is called His Second Appearing in order to distinguish it from the occasion, when He comes to judge His enemies and set up His Kingdom. That occasion should always be termed His Third Advent, and it is described in 2 Thessalonians i as coming “in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” and in Revelation xix. 11 to 16 as coming with “a sharp sword, that with it He should smite the nations”. It was concerning His Third Advent that our Lord declared “But of that day and hour knoweth no man . . . but My Father only” (Matthew xxiv. 36). It is, however, obvious from the Scriptures that both the year and the month will be known to the faithful in that day.

On the other hand our Lord's Second Advent is described in these terms by Moses and Elijah, who are “the two men . . .

in white apparel" who appeared to the Eleven Apostles as our Lord ascended:

"Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven"
(Acts i, 11)

To this quotation we will add our Lord's own words from John xiv. 3, "If I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also".

These quotations together with many others which will pass under review prove conclusively that the Second Advent of our Lord is exclusively for the purpose of removing the Church, which is His Body, from the earth and in so doing to consummate God's Eternal Purpose of providing a Bride for His beloved Son.

Our object now is to learn the precise terms which Holy Scripture employs to describe this greatest of all events in human history and the one which, as our previous pages have shown, is to take place in the month of June in the year 1970. This is preceded by the awakening of the whole of Christendom to this fact as the result of a "Cry" at some point prior thereto which leaves no one in any doubt whatever as to the certain immediate appearing of our Lord as the Bridegroom of the Parable of the Ten Virgins in Matthew xxv. If there were no such "Cry" and therefore no subsequent rising of Christians, nominal and true, to prepare themselves for the Bridegroom's arrival, then it could not take place as expected. The thought of our Lord's return seems to be completely absent from the minds of most Evangelical Christian leaders, whose plans for years ahead are frequently being publicized. It is this total preoccupation with Christian service of one kind or another that makes an awakening "Cry" an absolute necessity in order to arouse the members of Christ's body from their dishonouring slumbers; not to mention the multitudes of "foolish virgins" who say "Lord, Lord", but do not know the One they so address, except as the figurehead of the Christian "Religion".

In the Apostolic era there could have been no uncertainty whatever as to the time of year the Second Advent of Christ would take place, because at His Appearing the Church, which

is His Body, must, according to the Levitical type, be translated from the earth on the Day of Pentecost, which is Fifty Days after Easter—the day which the Bible calls “the first (day) of the Sabbaths”. As we have already shown God gave the Christian Church a fixed Easter Day which then began at Midnight on May 3rd and extended through May 4th, with Pentecost fifty days later on June 22nd, both dates being *irrespective of the day of the week*.

There is clear evidence that in New Testament times Christians lived a year at a time. If in the Spring there was no reason to believe our Lord would come in that year the hope of His return was abandoned until the next year. In other words in the first century no one was asked to believe the fable that Christ might return “at any moment”.

Easter and Pentecost of the Christian Church is rightly founded upon the two types in Leviticus xxiii, verses 6 to 21. The Resurrection of Christ is typified by “a sheaf of the first-fruits” which had to be waved before the Lord on “the morrow after the Sabbath” that followed the Passover, which might be on any day of the week. St. Paul, therefore, states in 1 Corinthians xv. 20, “Now is Christ risen from the dead, and become the first fruits of them that slept”.

Seven weeks or 49 days after this sheaf has been “waved before the Lord”, the Israelite had to offer “two wave-loaves . . . baked with leaven” as “firstfruits unto the Lord”. This is stated in verses 15 to 21. The wave-sheaf was the firstfruits of the barley harvest which always ripened first and the wave-loaves were the firstfruits of the wheat harvest (Exodus xxxiv. 22). The two wave-loaves are a type of the Church, the body of Christ, *after it has been raised from the dead*; just as the wave-sheaf was a type of Christ after He had risen from the dead. All grain has to die before it can bring forth fruit. The two wave-loaves represent the believing Jews of the Dispersion and the believing Gentiles who are united by being baptized in one Spirit into the one body of Christ (Ephesians ii. 14 to 18).

It will be obvious to all that whereas “the wave-sheaf” type has been provided with its glorious Antitype in the Resurrection of our Lord Jesus Christ on May 4th A.D. 33, the wave-loaves have never yet had their antitype for the simple reason that “the dead in Christ” have never yet been raised from their graves. It

is, therefore, manifest that we must find a reason which explains why fifty days after Christ's resurrection on May 4th A.D. 33 there was no antitype of "the two wave-loaves"—the day of Pentecost, June 22nd, being marked only by the descent of the Holy Ghost upon our Lord's Jewish disciples.

Here reference should be made to the Diagram which occupies page 201. The fact is there illustrated that after His resurrection on May 4th the risen Christ, as everyone knows, remained for Forty Days on the earth and appeared to His Apostles with whom "He did eat and drink" and to many others (Acts i. 3). Then, on Saturday June 13th A.D. 33 our Lord ascended into Heaven. The Apostles then returned to Jerusalem, as He had commanded them, to await "the promise of the Father", that is the descent of the Holy Ghost, which took place exactly Nine Days after our Lord's Ascension, that is on Monday, June 22nd.

It is obvious that on the Day of Pentecost which followed fifty days after our Lord's resurrection there were no "wave-loaves", as the Church, which is the body of Christ, did not come into existence until A.D. 59. The reason for this apparent failure of the type becomes obvious. It is that on the day our Lord ascended into Heaven after the forty days, *the Levitical type of the Fifty Days was suspended until He returns to the earth* when He will fulfil the remaining Nine Days with His Church. This will bring the whole type to its antitypical fulfilment on the Day of Pentecost when He will present the Church to God the Father as the antitype of "the two wave-loaves . . . baken with leaven" which are "the firstfruits of the wheat harvest".

As the Diagram shows, the interval between our Lord's Ascension and His return for His Church in 1970 is a chronological hiatus of no less than 1937 years, divided into 1900 years to June 11th 1933, when "the consummation of the age" began, and 37 years from June 11th, 1933 to June 11th, 1970, when, as we have reason to know, our most blessed Lord and Master will return for His Church and complete with her the 9 days to June 20th, which is the Day of Pentecost.

In the great resurrection chapter of 1 Corinthians xv we read in verses, 22, 23, "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming".

The expression "Christ the firstfruits" does not apply to Christ the Head but to Christ the Body, the Church. The same reference to the Church is to be found in 1 Corinthians xii. 12, where we read "so also is Christ" instead of "so also is the Church".

The utmost confusion about the resurrections has been caused by not seeing the blessed fact that the Church, like Christ, is the "firstfruits" and not "the harvest". The expression "they that are Christ's at His coming" (i.e. to reign) refers to the raising from their graves of all other saints of all past ages. Our Lord in John v. 25 states "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live". This is a reference to the resurrection of the Church, the members of which alone will hear our Lord's descending "shout". Later in the same context (verses 28, 29) our Lord refers to two other resurrections, one to "life" and the other to "damnation". The "first resurrection" referred to in Revelation xx. 5, is to "life" and it takes place at our Lord's Third Advent, and includes all—"they that are Christ's at His coming".

It will be fully realized that the nine days between our Lord's Ascension and Pentecost in A.D. 33 was an entirely unique occasion for there was no Divine Person on the earth. It was obviously left as a blank in the type so as to provide an occasion for our Lord at His return to minister grace to the living members of His Body on the earth in preparing them for their translation. This fact gives great meaning to St. Peter's words in Chapter 1 of his first Epistle "wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation (lit. 'appearing') of Jesus Christ.

It may be expected that the nine days after our Lord's descent on the anniversary of His Ascension in 1970 will in all respects be just like the Forty Days following His resurrection. Then there was a company of saints raised from their graves two hours after His Resurrection: and on the earth living disciples in flesh and blood bodies. It appears it will be exactly so again; for the saints raised just after our Lord typify "the dead in Christ" who will be raised as He descends from Heaven; while on the earth there will be a large body of believers who are

referred to by St. Paul as "we which are alive and remain" who will be awaiting their transmutation and translation (1 Thessalonians iv. 13 to 18).

Before proceeding to quote and review the strictly relevant passages of Holy Scripture which establish the exact order of events at Christ's Second Advent and the translation of His Church, it will be well to recall the fact, stated in former pages, that on Monday, June 12th, in the year 1933 our Lord Jesus Christ fulfilled the first stage of His Second Advent by coming as "the Day Star" or Light-bringer to those on the watch because, as St. Peter expresses it, "the day of the Lord", which is the seventh thousand years of Human History, had dawned following the then completion of man's 6000 years.

It will not therefore be out of place to again mention here that before our Lord as the Bridegroom can appear for His Bride, the Church she, in unison with the Holy Spirit, must bid Him to come for her. But first He must reveal himself to His Church as "The root and offspring of David, the Bright Morning Star" (Revelation xxii. 16, 17). In a very real sense all should first come to know our Lord as risen in their hearts as "the Day Star". For this it is needful to go back in mind to events in 1933, when He first appeared as such and would fain have risen in the hearts of all His children had they obeyed His instructions and those of His Apostles to be on the watch for the opening of "the day of the Lord" (1 Thessalonians v and 2 Peter iii). To all who were of mature years at that time our Lord, Who is no respecter of persons, declares: "Anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Revelation iii. 18, 19).

It is of great significance that the Levitical types of the wave-sheaf and wave-loaves are related exclusively to Christ and the Church, His Body, which, respectively, form their antitypes. For this reason these types do not reappear in the Kingdom economy like the Passover and Feast of Tabernacles as stated in Ezekiel xlv. Neither, therefore, is there any mention of Pentecost, which by then will have had its glorious antitype in the Translation of the Church triumphant into Heaven.

The statements of Holy Scripture concerning the return of our Lord Jesus Christ from Heaven are precise and informative

to a degree. There is no ambiguity about them and, therefore, no excuse whatever for misunderstanding them. If attention is paid to what the Scriptures state, and not to what men state about the Scriptures, all will become plain to any sincere searcher after the Truth. As we have previously stated the cause of confusion with very many has resulted from applying statements about the Third Advent, when our Lord returns to reign, to His Second Advent when He comes for His Church, as the Bridegroom of Matthew xxv, 1 to 13. The expression in the Authorized Version in this last verse, "wherein the Son of Man cometh" is an unfortunate interpolation and not in any original texts. Our Lord's Return as "Son of Man" is to judge the earth, and not as Bridegroom to the Church.

THE MANNER OF OUR LORD'S APPEARING FOR THE CHURCH WHICH IS HIS BODY

The Second Advent to earth of our Lord and Saviour Jesus Christ in 1970 will be the supreme and triumphant culmination of God's Eternal Purpose that His beloved Son should have a Bride. Then He, Who was both the Victim and Victor of Calvary "shall see of the travail of His soul, and shall be satisfied". Then shall the whole Universe stand amazed as it beholds tens of millions of graves flinging wide their portals to allow their redeemed occupants to come forth clothed with bodies of glory—"this corruptible" having put on "incorruption"; then after nine days follows the instantaneous transmutation and translation to heaven of multitudes of believers who "in the twinkling of an eye" have "put on immortality". (1 Corinthians xv. 51 to 54.)

If such things were not written plainly in the Scriptures, no one could possibly be expected to believe them, much less proclaim them, as we are seeking to do in these pages. But no one who believes the Bible to be God's Word could possibly doubt their meaning even though they foretell events demanding a greater display of power by God even than the creation of the Universe.

Is anyone to suppose that "the dead in Christ" are to remain indefinitely in their disembodied state in Paradise when God by His Word is under covenant with all such to raise them from the

dead with bodies of eternal glory? Truly they have had to wait long for us—the living that remain—“that they without us should not be made perfect” (Hebrews xi. 40); but all Dispensations have their predetermined time limits and cannot continue a day beyond. As we have shown “the Dispensation of the Mystery” began in A.D. 64 when St. Paul was released from prison and it cannot continue beyond the appointed 1906 years to 1970, as previously explained in detail in the Chronological Supplement to Chapter Three, where the whole subject is fully dealt with.

Apart from our Lord’s statement in John xiv. 2 and 3, and the Parable of the Ten Virgins in Matthew xxv, there is no direct reference in the Four Gospels to our Lord’s Second Advent. It is the Coming of Christ to reign which the Gospels refer to, and notably is this so in our Lord’s Olivet Discourse recorded in Matthew xxiv, Mark xiii and Luke xxi.

It was to be expected that as our Lord revealed the truth concerning the Church, which is His Body, to St. Paul, that He would also reveal to him the manner in which the Church would be translated from the earth to its eternal home in Heaven. There are three main Scriptures which make positive reference to the order of events when our Lord appears. We will quote these passages in full as no detail must escape our attention.

THE ORDER OF EVENTS AT THE SECOND ADVENT OF CHRIST DESCRIBED

I Thessalonians IV, 13–18

13. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14. For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with Him.

15. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17. Then we which are alive and remain shall be caught up to-

gether with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18. Wherefore comfort one another with these words.

I Corinthians XV, 42-44 & 51-53

42. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

51. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53. For this corruptible must put on incorruption, and this mortal must put on immortality.

Philippians III, 20, 21, R.V.

20. For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ;

21. Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself.

It must be understood that these quotations from St. Paul's Epistles relate exclusively to believing members of the Church, which is the Body of Christ, and to no one else. Every true believer in our Lord has been baptized by Him in the Holy Spirit into the Body of Christ and all such are to be the subjects of the events referred to. It is impossible to grade or classify the members of Christ, as may be seen by reading 1 Corinthians xii, where the Apostle shows the various parts of the human body to be needful to each other, as an illustration of how all the members of Christ's mystical body are needful to each other.

In every respect these Scriptures constitute an intimate communication from the Lord Jesus Christ to the members of His Church. St. Paul states in his First Thessalonian Epistle "This we say unto you by the word of the Lord" in order to

emphasize the important nature of his communication. He uses similar terms about the Lord's Supper in 1 Corinthians xi. Such a statement is intended to give added authority to a declaration which envisages events of so supernatural an order that they stagger human imagination since, from the beginning of the world, there has never been such a display of God's Almighty power as will raise millions from their graves and afterwards translate millions from earth to Heaven "in the twinkling of an eye".

We must now consider the order of events as set forth in the above Scriptures.

As we learn from Acts i. 11, our Lord's Descent will be of exactly the same nature as His Ascent in A.D. 33. This means that as a cloud received Him as He went up, so from a cloud will we receive Him as He descends again to the earth. This is not the occasion when His feet shall again stand upon the Mount of Olives as recorded in Zechariah xiv. 4. That is a reference to His Third Advent.

There is to be nothing secret about this Appearing of our Lord Jesus. According to the Parable of the Ten Virgins, all Christendom will be expecting His arrival and this on the Anniversary of His Ascension, which the expression "in like manner" seems to imply apart from the chronology and the types.

Our Lord's Descent is to be accompanied "with a shout, with the voice of the Archangel and with the trump of God". The "shout" which is in the nature of a military command is evidently addressed to His Church and will be heard by all the sleeping members as well as the living members. "The voice of the Archangel" may be addressed to Israel, and "the trump of God" is evidently the implied first trump of I Corinthians XV, 52.

At the moment of our Lord's descent "the dead in Christ shall rise FIRST". This event is the resurrection of "Christ the firstfruits" which as we have said refers exclusively to the departed members of Christ's body, the Church. The word "first" is of the utmost importance and one which seems to have been almost ignored. By its insertion we are informed that between our Lord's descent when the dead in Christ are raised and the next event, which is the catching up of those which "are

alive and remain", there is to be an interval of time. Furthermore this fact is made evident by substituting the word "afterward" for "then" which is how the Greek word "epeita" should be translated. The passage therefore reads, "the dead in Christ shall rise first: afterward we which are alive and remain shall be caught up".

It can thus be seen how perfectly this Scripture makes provision for the NINE DAYS which our Lord will spend on the earth between His descent and the Day of Pentecost, when the living members with their bodies "changed" into bodies of glory will join the raised members so that our Lord's completed Church may "meet Him in the air" gloriously arrayed for presentation to God the Father.

This order is again perfectly confirmed in 1 Corinthians xv. 51 to 53, where we learn that the living members "shall all be changed, in a moment, in the twinkling of an eye, at the last trump". But before this there is "the trump" that is sounded as our Lord descends and when the dead are "raised incorruptible". Let it be realized, therefore, that there are two "trumps"—a first and a last—and it is these which mark the beginning and the ending of the NINE DAYS TO PENTECOST. Not an element, let it be noted, of all this is left to conjecture. God's timetable of these mighty events was settled in Heaven before the ages and in due course was made known to the faithful Apostle of the Gentiles, St. Paul.

At the moment when our Lord descends to the earth His Church will not only be complete but it will be a living organism UNTOUCHED BY DEATH; for the graves of His departed members will have been emptied of their occupants and on the earth there will be those members "which are alive and remain" awaiting translation. The raised saints will no doubt be out of view "in the clouds"; though some may be allowed to appear in the same manner as did those raised after our Lord, as recorded in Matthew xxvii, 53.

The nature of the change in the bodies of those "which are alive and remain" is clearly stated in Philippians iii. 20 and 21, R.V. Words could not be more explanatory or more beautiful. The body of our humiliation is to be fashioned anew "that it may be conformed to the body of His Glory". In other words these actual bodies are going to be rendered immortal, just as

the corrupted bodies of the departed are going to be rendered incorruptible "according to the working whereby He is able even to subject all things unto Himself".

The sum of these Scriptures appears to be as follows: Our Lord descends from Heaven on the anniversary of His Ascension in the year 1970 which is June 11th. As He descends all the departed members of His Church are instantly raised from their graves and come forth in their bodies of glory. This may be accompanied by an earthquake as with the resurrection of Christ. This is the **FIRST** event. For the following **NINE DAYS** our Lord remains upon the earth unseen by any but His own, to many of whom He may appear as He did in the Forty Days after His resurrection. Then, on Saturday, June 20th, which is the Day of Pentecost, early in the morning "at the last trump" we "which are alive and remain shall be caught up"—"in the clouds" to join the raised saints in order with them "to meet the Lord in the air"—our bodies having been "changed in a moment, in the twinkling of an eye" as "the last trump" sounded. (Some may think that this savours of making a plan for God; but we believe this is the plan God has made for us and inserted in the Scriptures that we may know of it in every detail. Whatever the year this would be the plan. But has not God also revealed the year through the facts from His Word, which these pages set forth?)

At that exact moment God's Eternal Purpose that our Lord Jesus Christ should, like Adam, have a Bride and Helpmeet will have been accomplished by the faithfulness and mighty power of the Holy Ghost, all the members of Christ having now been completely conformed to His own Image by the redemption of their bodies (Romans viii, 23; Ephesians i, 13, 14).

At the same moment also the world, in an instant, will have been bereft of all true believers in our Lord Jesus Christ; since all such by virtue of His one Sacrifice and Oblation at Golgotha have been "perfected for ever" in the sight of God. The spiritual state of many of the translated members of Christ may be far below what it should be, but their qualification for an eternal inheritance in Heaven lies solely in the merits of our Lord's Sacrifice and not in their works, all of which will come up for trial by fire at the Judgment seat of Christ, "that everyone may receive the things done in his body . . . whether it be good or bad" (1 Corinthinans iii, 13 and 2 Corinthians v. 10).

At His descent our Lord as "the Master of the House" will shut to the door of salvation by faith because the day of Grace will have closed for ever on this generation. "The acceptable year of the Lord" will then give place to "the day of vengeance of our God" (Isaiah lxi. 2 and Luke xiii. 25 to 27).

THE CHURCH THE BODY OF CHRIST TO BE "CAUGHT UP",
THAT IS, "SNATCHED AWAY" BEFORE THE COMING WRATH
OF GOD FALLS

While the counsels of God have decreed that a multitude of believers who will be "alive and remain" at Christ's Second Advent shall not be called upon to pass through "the valley of the shadow of death" like their fellow-members now in Paradise, it is assuredly God's will that all should understand the solemn nature of the events in which we all will shortly be involved. It is, therefore, most important that all should take careful note of the terms used by the Spirit of God in reference to the translation from the earth of the living members of Christ's body.

Many sincere teachers have for a hundred years or more been declaring that the Church is to pass through the seven years of Apocalyptic Judgments. No notion could, however, be more absolutely contrary to what it has pleased God to reveal on the subject in His Word. Once it is understood that the seven years of the Book of the Revelation form the period of the Gospels being re-lived as a season of retribution, not only for the rejection of Christ by Israel between A.D. 26 to 33 but also because of Religious Christendom's perversion of the true Gospel by its dozens of counterfeit "gospels", then it is easy to see that those who have believed and accepted the Gospel of God's grace as taught by our Lord and His Apostles, could not possibly be the subjects of God's wrath in the coming seven years 1971 to 1978.

The Greek word translated "caught up" both in 1 Thessalonians iv. 17 and Revelation xii. 5, is *HARPAZO* which is translated in the New Testament as "catch away", "catch up", "pluck" and "take by force". The last expression is used to describe how Roman soldiers seized St. Paul from the mob in Jerusalem that intended to kill him (see Acts xxiii. 10; John vi, 15).

The use of this Greek word is perfectly illustrated by the

words in 1 Thessalonians i. 10 R.V. which St. Paul uses in reference to the translation of the Church. He says "ye turned unto God from idols, to serve a living and true God, and to wait for His Son from Heaven, Whom He raised from the dead, even Jesus, Which delivereth us (out) from the wrath to come". St. Paul uses the same Greek word to express his "rescue out of the jaws of the lion" in 2 Timothy iv. 17.

The same thought is found in Matthew xiii. 30, where our Lord states that FIRST the tares must be gathered into bundles for burning; which however cannot take place until "the wheat" or "children of the Kingdom" have been gathered into His barn.

Again, in 1 Thessalonians v. 9, we read "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake (i.e. watch) or sleep, we should live together with Him". Finally, in Revelation iii. 10, believers are told that they will be kept "out from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth".

We may, therefore, conclude that as the Church is about to be translated from the earth, the world is also about to enter the period of wrath, which is none other than a re-living of the 70th week of Daniel's Seventy Weeks—once lived between A.D. 26 and 33, and cancelled by God in order that it may be relived, and after the catastrophic judgments of the Apocalypse have cleansed the earth, usher in the Kingdom of God as originally intended (Daniel ix. 24).

The translation of the Church is indicated in Revelation vii, 1-3, where the Lord as an Angel is seen escorting the Holy Spirit—"the seal of the Living God" back to Heaven, and as previously explained, marking out an interval between the Church's departure and the sealing of the Jewish Remnant.

We submit these few facts in order to shed some light on prospective events for the benefit of those who feel the need to give them serious consideration.

No fact stands out more glaringly than that we who are the members of Christ's body, the Church, have never faced the actual realities of our imminent exodus from the earth. This may be chiefly due to the utterly erroneous notion fostered for over a hundred years by many that our Lord might come "at

any moment", and that when He does come, it will only be "in the air" and not to the earth.

The "any moment" theory is killed at once by the fact that the Church can only be translated on the Day of Pentecost, unless the Scripture is to be broken by one of its most precious types failing of an antitype, namely, that of Leviticus xxiii, 15 to 21. Our Lord said "the Scripture cannot be broken" (John x. 35).

There is not one syllable in the Bible that could be taken as indicating that our Lord at His Second Advent is only coming "in the air". This idea is evidently based upon the assumption that because the whole Church is ultimately to meet the Lord "in the air", He is only coming down thus far. But the very wording shows there is an interval between the raising of "the dead in Christ" and the catching away of those "who are alive and remain", or the word "first" would not only be meaningless but actually deceptive.

Every other Scripture manifestly implies that when our Lord descends from Heaven He is returning to the earth and none more so than Acts i. 11; "This same Jesus . . . shall so come in like manner as ye have seen Him go into Heaven".

When we who are translated meet our Lord in the air we shall be in a sinless state and with glorified bodies. If that were to be our first meeting with Him, all the exhortations to holiness and preparedness for His appearing would be utterly superfluous.

We will quote a few of such Scriptures. In 1 Corinthians i. 7, 8, we read, "So that ye come behind in no gift, waiting for the coming (Greek "unveiling") of our Lord Jesus Christ, Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ".

The wording of 2 Thessalonians ii. 1, perfectly confirms the two parts of the Second Advent. It reads thus: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ (i.e. when He descends and raises "the dead in Christ"), and by our gathering together unto Him" (i.e. when the whole Church "at the last trump" meets Him "in the air").

St. Peter in the first chapter of his first Epistle refers twice to our Lord's coming, as follows: "That the trial of your faith . . . might be found unto praise and honour and glory at

the appearing (i.e. unveiling) of Jesus Christ", and "gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation (i.e. unveiling) of Jesus Christ". This dual reference to the "unveiling" of our Lord can only relate to the occasion when He once again appears on earth after His descent from Heaven. The second reference is of the greatest conceivable importance as it carries with it the promise of that special grace that all will need at the time of the translation, as a preparation for our amazing transfer from earth to Heaven, not only of ourselves but of our families, for no youthful children of believers could possibly be left behind (see Exodus x. 9 and 1 Corinthians vii, 14).

Finally, we quote 1 John ii. 28, which is of outstanding importance as revealing what the spiritual state of a believer should be: "And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming" (presence). The word "appear" means become visible and occurs again in the next chapter, verse 2, "when He shall appear, we shall be like Him; for we shall see Him as He is".

No one in the light of such Scriptures could doubt for a moment that our Lord Jesus Christ intends at His Second Advent to appear on the earth, and to be found meeting such of His disciples as He desires; just as He did in the Forty Days after His resurrection. For such a manifestation of Divine grace all should be on the watch. The Apostle John has told us that we shall have no confidence in meeting our Lord, unless we are abiding in Him at the time of His Appearing.

Let us not think for a moment that He is coming to find fault with His bride to be, "for we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews iv. 15).

Our Lord loved His Church "before the foundation of the world", He loved her when giving Himself for her at Calvary, and He still loves and cherishes her, and will do so until the day now at hand, when He presents her to Himself "a glorious Church, not having spot, or wrinkle, or any such thing", because, having sanctified and cleansed her "with the washing

of water by the word” she in found to be “holy and without blemish” (Ephesians v. 25 to 27).

“The very God of peace, sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.”

(I Thessalonians v. 23, 24)

THE EPILOGUE

(This Epilogue has been made necessary in order to set forth Light from the Holy Scriptures received since this book was completed. This Light from the Bible's chronology we regard as the most important we have ever received.)

THE INVESTITURE OF OUR LORD JESUS CHRIST WITH THE KINGDOM BY GOD THE FATHER TO TAKE PLACE IN HEAVEN BEFORE HE RETURNS TO THE EARTH FOR HIS BRIDE THE CHURCH IN JUNE 1970

(Daniel vii, verses 13 and 14)

"A certain nobleman went into a far country to receive for himself a kingdom, and to return . . . and when he was returned, having received the kingdom . . . he commanded (his) servants to be called."

The Parable of the Pounds, Luke xix

It is not generally realized by Christians that our Lord Jesus Christ is to receive the Kingdom from God the Father in Heaven before He comes in power and glory to claim it as described in Revelation xix, but that this is so we will now show from the Holy Scripture by bringing together in this paper all the relevant statements on the subject. When we have done this, it will be seen that our Lord's investiture with the Kingdom, which is to take place before He returns in 1970, will be one of the greatest events in the whole history of the universe; which will indeed be henceforth transformed thereby. This being so, all sincere believers will follow with deep personal interest every detail which we shall set forth; the whole forming nothing less than a precious end-time revelation from God to His children prior to their translation to Heaven at our Lord's Second Advent.

The bestowal of the Kingdom upon Christ as Son of man forms the subject of one of the clearest prophecies in the Bible, while the event it predicts is itself nothing less than the culmination of all Bible prophecy.

The prophecy to which we refer will be found in the seventh

chapter of the Book of Daniel and it immediately follows the prophetic history of the four great world empires of Babylon, Media-Persia, Greece and Rome right up to the rise and destruction of the Ten Kingdoms of the now reviving Roman Empire. That the prophecy of Christ receiving the Kingdom, which we will now quote in full, is in the context at the very end of this prophetic history of Gentile rule of the earth, shows how closely, they are related chronologically.

THE PROPHECY OF CHRIST'S EXALTATION IN HEAVEN

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."

(Daniel vii, 13 and 14)

It is hardly possible for the human mind to comprehend the significance and extensiveness embraced by these words, but that they are intended to convey the fact that our Lord Jesus Christ is to have dominion over the whole universe, that is the heavens and earth, is clearly stated. We find this blessedly confirmed in the first chapter of Paul's Ephesian epistle where he refers to the Kingdom as "the dispensation of the fulness of times" and proceeds to state that in it God would "gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him".

We have headed this paper "The Bible's Greatest Time Secret" because it has pleased God to reveal through certain Scriptures the exact date in the year 1970 when this prophecy concerning Christ's receiving the Kingdom in Heaven is to be fulfilled: but before giving the details relating to this time measurement we must seek to understand why it is to take place at this particular time.

In this book and in "Christendom's Last Year of Grace" we establish from the Bible that in 1971 the world is destined to enter the seven years' era of Apocalyptic Judgments set forth in the Book of the Revelation. We will now show from

the Scriptures that God has appointed Christ to judge the world and it is for this reason that He is to be invested with the Kingdom in 1970 just before He returns to the earth to assemble His Church and Bride and remove her by Translation from the scene of the coming Judgments.

That our Lord is to become the world's judge He Himself made manifest by the following statements, quoted from the fifth chapter of John's Gospel. In verse 22 our Lord declares: "The father judgeth no man, but hath committed all judgment unto the Son", and in verse 27 we read that the Father "hath given Him authority to execute judgment also, because He is the Son of man". In the light of this latter quotation we can understand why in Daniel's vision he saw "one like the Son of man" receiving "dominion, and glory, and a kingdom".

In this connection we will remind ourselves of St. Paul's words on Mars' Hill when he declares: "God . . . now commandeth all men every where to repent: because he hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained . . . in that He hath raised Him from the dead" (Acts xvii, 30, 31).

Our Lord's final act of Judgment before establishing His Kingdom is defined in Matthew xiii, 40, 41: "So shall it be at the end of the world (age). The Son of man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them that do iniquity; and shall cast them into a furnace of fire".

It will be manifest to all from these Scriptures that our Lord's enthronement in Heaven in 1970 is in order that He may execute the Judgment of the world before the establishment of His Kingdom over the earth. (These judgments are altogether to last for 13 years from 1971 to 1984.)

HOW THE BIBLE REVEALS THE ACTUAL DATE
ON WHICH CHRIST IS TO BE INVESTED
WITH THE KINGDOM IN HEAVEN

The Bible, as all know, is in some aspects a deep and mysterious book which can only be understood by those who really depend on the Holy Spirit, who St. Paul says: "searcheth all things, yea, the deep things of God".

In no sphere is dependence upon the Holy Spirit more needed than in the understanding of the Bible's time mysteries, one of which we must now explain in establishing the date of Christ's Investiture with the Kingdom in the coming year.

Like all Bible chronology this measurement is based upon an aspect of the time features of our Lord's death and resurrection.

It is necessary now to direct attention to two Scriptures, one at the very end of Jeremiah, and the other at the very end of II Kings which record a remarkable event related to the captive King of Judah, Jehoiachin, at the end of his 37 years imprisonment in Babylon. Apart from a difference of two days these two Scriptures are identical in wording, so we will only quote the one from Jeremiah lvi which is as follows:

"And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth day of the month, that Evil-merodach king of Babylon in the first year of his reign lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon."

This Scripture is repeated word for word in II Kings xxv verses 27 and 28, except that the month date is the 27th day.

The casual reader of the Bible would lightly pass by this apparently inconsequential event in the life of this captive King of Judah, but the fact that it is recorded twice over in the Bible with the year, the month and the day of the month should cause every serious student to seek to know its significance, as obviously, if the Bible records an event twice, with precise detail, it is to emphasize its importance in God's sight.

This exaltation of Jehoiachin by the king of Babylon has been recorded twice in the Scriptures because not only is it a positive type of Christ's coming exaltation in Heaven, but also by its precise dating the means by which God could reveal the actual date at this end of the age when this exaltation will take place in Heaven. In this case it is as a supreme Ruler that the king of Babylon typifies God as the Ancient of days, every king of Judah being a type of Christ as King.

The chronological type of this measurement from Jehoiachin's

exaltation is founded upon the ninety hours of the Lord's Passion from 6 a.m. on Thursday, which was the opening of the day at the end of which our Lord celebrated the Last Passover, and when also He instituted His Memorial Supper, to midnight on Sunday, when God the Father raised Him in triumph from the dead. The number "90" has a great significance because it testifies to "judgment satisfied"—a most blessed fact to everyone who believes on our Lord for the forgiveness of sins and for shelter from the coming wrath of God. The number "9" and its multiples is used in the Bible to signify judgment, while the number "10", which is the last of the digits, signifies fullness.

We must now consider the measurement of years from the precisely dated exaltation of Jehoiachin to this end of the age and this as the antitype of the 90 hours of our Lords' Passion just referred to.

THE "SEVEN TIMES" OR 2520 YEARS OF DANIEL IV
VERSES 16, 23, 25 AND 32

As this chapter shows, Nebuchadnezzar suffered a judgment lasting "seven times"—a "time" being a Babylonian year of 360 days, which indicates that this judgment lasted for 2520 days (7×360). During his judgment Nebuchadnezzar was alienated from God by his mental derangement. History has proved far beyond dispute that Nebuchadnezzar's 2520 days are a type of the 2520 solar years during which the Gentile Powers would rule the earth in alienation from God, and at the end of which Christ's Everlasting Kingdom would be set up. Not only does God use these 2520 years as the actual period of Gentile rule of the earth, but as the measurement of the period of 71 years from the start of the downfall of the Kingdom of Judah in 607 B.C. (Daniel i, 1) and the return of the captives of Judah in the first year of Cyrus in 536 B.C. (Daniel i, 21; Ezra i) to a like period of 71 years at this end of the age from A.D. 1914, the year of the First World War, and 1985 when Christ's Kingdom will have been finally established over the whole earth, He then having built the Millennial Temple. At each end of the age, therefore, there is a transitional era of 71 years—the two eras separated year to year by 2520 solar years. With these facts in mind it is easy to understand that all specific dates given in the Books of Jeremiah, Ezekiel and Daniel have been

inserted because 2520 solar years later there would be an event of corresponding significance to the starting date. Notably was this the case with the Balfour Declaration in 1917 which was 2520 years from 604 B.C. which was the year of the Image vision of Gentile rule recorded in Daniel ii.

With the help of Dr. Gratton Guinness' invaluable Lunar Tables we have been able to ascertain that the date of Jehoiachin's exaltation by the king of Babylon took place, according to our solar calendar, over the two days of April 11th to 13th in 560 B.C. (with a possible margin of one day). The Bible uses the Julian year of $365\frac{1}{4}$ days for all Gentile measurements. If we measure forward 2520 such years from April 11th to 13th, 560 B.C. we reach April 29th—May 1st, 1961. This date, though perfectly accurate to within a day, yielded no evidence whatever of Christ being exalted in Heaven, as described in Daniel VII. As those on the watch we then realized that we had more to learn as to God's way of making this measurement.

It was not until July 10th in the year now current (1969) that in the dead of night it pleased God to reveal that this measurement had as its type the above-measured 90 hours of our Lord's Passion. We already knew only too well that if we divide 2520 years into 90 parts of "hours" the result would be exactly 28 years without remainder. (Throughout the Bible 28 days or 28 years are used as symbols of one hour, as in the present case.)

We have now reached the point where we see clearly that the 90 "hours" of 28 years in this Jehoiachin measurement have as their type the 90 hours of our Lord's Passion which terminated at midnight on the Sunday following His crucifixion on Friday. But though our blessed Lord was raised from the dead at this midnight, it was not until nine hours later, namely at 9 a.m., that He returned from Heaven, whither He had ascended to present Himself to God the Father as the Wave Sheaf of Firstfruits, which enabled St. Paul in I Corinthians xv to say: "Now is Christ risen from the dead, and become the firstfruits of them that slept." In other words, it was not until 9 a.m., after Christ had been presented, that He could be officially viewed as "the Firstborn from the dead" and this as St. Paul declares in Colossians i "that in all things He might have the preeminence".

It will at once be seen by all that if the typical 90 hours of our Lord's Passion were extended by nine hours to 9 a.m. so must the antitypical 90 "hours" of 28 years which ended between April 29th and May 1st 1961 be extended by nine years, each year for an hour, to April 29th—May 1st 1970, which are the dates, with the margin of a day, during which Christ will receive "dominion, and glory, and a kingdom" in Heaven from God the Father, who is termed in Daniel vii "the Ancient of days". It is here necessary to point out that the midnight of May 1st in 1970 will be the 1937th anniversary of our Lord's Resurrection in A.D. 33, and it is therefore right to contemplate that it is then that our Lord will be invested with the Kingdom since at His Resurrection He became Head of the New Creation.

As we have already pointed out, this investiture of our Lord is the culmination of all Bible prophecy, and everything predicted thereafter is the outcome of our Lord having then taken over the complete control of the whole universe, that is of all things in Heaven and earth. St. Paul writes in I Corinthians xv: "For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death."

It is not possible to say what the effect on earth will be of this coming Exaltation of Christ in Heaven, but there can be no doubt that there will be a manifestation in such a form as will leave the inhabitants of the earth in no doubt as to the nature of the change which has taken place, or that the forthcoming judgment of the world is to be executed by Him.

As regards Religious Christendom, it would appear that this event in Heaven will cause the rising up of the Ten Virgins to trim their lamps in anticipation of His arrival forty days later on June 11th, 1970, as the Bridegroom of Matthew xxv. This is in accordance with the evidence to be found in this book and in *Christendom's Last Year of Grace*.

Assuredly it is our Bridegroom's deep desire that many of the "wise virgins" who have received the gift of the Holy Spirit may rise up now and "Come forth to meet Him", before the arrival of those signs which will shame all true and nominal believers into a belated effort to make their lamps of profession to be shining brightly at His Arrival.

THE TRANSFIGURATION OF CHRIST ON MARCH
30TH A.D. 33 A CLEAR FORESHADOWING OF CHRIST
RECEIVING THE KINGDOM IN HEAVEN IN 1970

See Matthew XVII and Luke IX

To know that the Lord's Transfiguration is a type of Christ's coming Exaltation in Heaven is to give to it an entirely new meaning. The Apostle Peter, in writing of the Transfiguration, declares that they "were eyewitnesses of His majesty. For He received from God the Father honour and glory."

All will remember that Moses the great lawgiver and Elijah the mighty prophet of Carmel were present with our Lord on the Mount of Transfiguration, having descended from Heaven seven days previously and being sent of God as His Messengers to witness the last forty days of the Lord's life: so that later, that is when they return as His Two Witnesses to the Jewish people, as stated in Revelation xi, they might convict them of having brought about the Crucifixion of their Messiah. It was indeed as the Lord descended from the Holy Mount that He declared to Peter, James and John that "Elias truly shall first come, and restore all things". (See also Malachi iv.)

Moses and Elijah are also linked in a most remarkable way with our Lord's coming exaltation in Heaven, as at the end of Matthew XVI our Lord is heard suddenly to state: "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His Kingdom." In the light of our present subject it is simple to see that our Lord's eye was resting upon Moses and Elijah who, unseen by any human eye, were standing in the midst of those He was addressing. Our Lord's statement has a very deep meaning and is a veiled reference to the deaths of Moses and Elijah at the hands of the Beast raised out of the Abyss as recorded of the Two Witnesses in Revelation xi. Our Lord's statement therefore makes it certain that Moses and Elijah are to witness the bestowal of the Kingdom upon Christ as Son of man in Heaven, before they "taste of death" at the end of their testimony of 1260 days. This proves that the returning of our Lord, referred to by implication in the Parable of the Pounds in Luke xix, is that of His Second Advent and not when He comes to reign, which is a Third Advent. (The testimony of

the Two Witnesses occupies the first $3\frac{1}{2}$ years of the seven years covered by the Book of the Revelation.)

It would be well to again remind readers of the exact wording used by our Lord in the Parable of the Pounds, where He represents Himself as a nobleman. These are the relevant words: "A certain nobleman went into a far county to receive for himself a kingdom, and to return . . . and when he was returned having received the kingdom . . . he commanded (his) servants to be called."

No one should miss the importance of our Lord's statement which positively establishes that before He returns for His Church on June 11th, 1970, which is the 1937th anniversary of His Ascension, He is to be invested with the Kingdom in Heaven, and this we believe on the 1937th anniversary of His Resurrection in the year A.D. 33.

We have yet to give some further chronological evidence from the Holy Scriptures that our Lord must be invested with the Kingdom in 1970, and for this purpose we shall have to turn again to consider another aspect of the prophecy of the "seven times" of Daniel iv.

"LET SEVEN TIMES PASS OVER HIM"

"To the intent that the living may know that the most High ruleth in the Kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest (humblest) of men."

(Daniel iv, 17)

All the Bible's time measurements have definite starting dates or it would be impossible to discern their terminating dates at this end of the age, and thus render them valueless. The Bible contains about a score of different starting dates for the "seven times" prophecy, but there is of necessity one clearly marked date when, according to God, the "seven times" of Gentile rule of the earth began. If this were not so, we could not know when the period would end by the ushering in of the Kingdom of Christ which is never to be destroyed.

The date upon which Gentile rule of the earth began was the year 588 B.C. which has the distinction of being the only date in Holy Scripture to be recorded four times, and this in

order that we might appreciate its great significance in God's sight. Here let us remark that our object now is to show that "seven times" from this date our Lord Jesus Christ is to receive from God the Father "dominion, and glory, and a kingdom" in fulfilment of the above-quoted prediction, that the most High giveth the Kingdom to whomsoever He will, and setteth up over it the humblest of men.

It was to the Prophet Ezekiel, who was in Babylon, that God came and informed him that Nebuchadnezzar with His permission had commenced the siege of Jerusalem which would be destroyed, and with this the glorious Temple built by Solomon.

In Ezekiel xxiv, 1 and 2, we read:

"Again in the ninth year, in the tenth month, in the tenth day of the month, the word of the LORD came unto me, saying,

"Son of man, write thee the name of the day, even of this same day; the king of Babylon set himself against Jerusalem this same day."

(See also II Kings xxv, and Jeremiah xxxix and lii.)

We know of no date in the Bible which is so heavily emphasized as this, and that God Himself should come to Ezekiel with these words on this very date, gives to it a distinction unknown elsewhere in Scripture.

In effect, from this date in 588 B.C. the Kingdom of Judah would fall and remain in abeyance, with its people subject to the Gentiles for "seven times" or 2520 years, giving immense meaning to the statement in Ezekiel XXI, verses 26 and 27, where we read of the Kingdom of Judah: "Remove the diadem, and take off the crown . . . I will overturn, overturn, overturn, it: and it shall be no more, until He come whose right it is; and I will give it Him." This is an obvious reference to our Lord Jesus Christ, the only true Heir to the Throne of David which is His by right through His mother the Virgin Mary.

We have already made it perfectly clear that the basis of the prophecy of the "seven times" is the 2520 days of Nebuchadnezzar's judgment named in Daniel iv. A "time", as we have previously stated is a Babylonian year of 360 days which is $5\frac{1}{4}$ days short of a Julian solar year. This being the case the Babylonians intercalated as necessary the extra days needed to keep their calendar in line with the solar year and seasons.

In seven "times" or years of 360 days the number of days to be intercalated would be 37, which means that the total period of Nebuchadnezzar's judgment must have been 2557 days (2520 + 37).

It is mysterious but nevertheless a fact that the Bible never makes any reference in Israel's calendar or any other to periods of intercalation though they must have existed.

It is therefore a fact that Nebuchadnezzar's typical judgment lasted for 2557 days which, in turn, signifies that the total period of the Gentile "seven times" must last for 2557 Julian solar years. This is a fact of the deepest significance because from 588 B.C., when God gave the Gentiles the rule of the earth, it is exactly 2557 years to 1970 when the period terminates having run its full unbroken course. We read that "the gifts and calling of God are without repentance", and no matter howsoever the Gentile powers failed in their ruling of the earth, God must wait to the end of this predetermined period before He could invest our Lord with the Kingdom, and make all nations to serve Him.

We thus see that in this measurement of the 2557 years from 588 B.C. we have a second evidence as to why Christ must receive the Kingdom in 1970.

It is most remarkable that these 2557 years are divided into two periods, namely 2520 years from 588 B.C. to 1933, when the Gentile nations were "cut off" by God and 37 years from 1933 to 1970—these 37 years being the antitype of the intercalated 37 days form a part of the Consummation of the Age, which is an unreckoned interval between the end of Man's 6000 years in 1933 and the start of Christ's Millennial Reign in 1978. These details, however, are of little importance so long as the great fact stands out that in 1970 the full course of the Gentile "seven times" will have been run making it possible for God to bestow the Government of the Earth upon Christ His beloved Son to whom He has committed all Judgment because He is the Son of man.

* * * * *

It will be helpful to serious students of the prophetic Scriptures to realize that the "seven times" prophecy of Daniel iv is nothing less than the chronological history of the great Image

vision of Daniel ii and of the four great empires in Daniel vii, in which we find mention of Christ being invested with the Kingdom. In the Image vision God gives a perfect illustration of the depreciation of governmental authority in the earth during Gentile rule from the autocratic monarchy of Nebuchadnezzar to the co-existence of constitutional authority and extreme Socialism as represented by the "iron and clay". To do this He employs the very four metals used in the building of Solomon's Temple, namely, GOLD, SILVER, BRASS and IRON, which it will be noted represent a depreciation of values.

In the vision of Daniel vii, God reveals the moral, or we might say immoral, nature of the Rule of the Gentile Powers. This He does by the use of voracious beasts making the Lion a type of the Babylonian Empire, the Bear that of Media-Persia and the Leopard that of the Grecian Empire, each of which aptly illustrates its outstanding characteristic.

It is worthy of remark that in Daniel iv the stump of the cut-down tree has around it a band of brass and iron which are the symbols, in this order, used for the Grecian Empire and the Roman Empire, both of which have left their most positive mark on the Gentile world—Greece for its culture, art and philosophy, and Rome for its jurisprudence and governmental principles.

Who will not give thanks to Almighty God for His gracious unfolding to us His children of the future history of the World in these two great visions given to Daniel, the man "greatly beloved"! And who will not deplore the fact that these precious revelations are so little valued, and receive so little attention from God's people, and this at a time when these visions are about to have their final fulfilment!

May all who have read the above paper receive it for what it is, namely an End-time Revelation of the actual date when our Lord Jesus Christ is to be honoured in Heaven by God the Father before a host of over a hundred million with DOMINION, AND GLORY, AND A KINGDOM, and this because He is the Son of man, appointed by God to judge the World.

“Then was the secret revealed unto Daniel in a night vision.
Then Daniel blessed the God of heaven.

“Daniel answered and said, Blessed be the name of God for
ever and ever. . . . He revealeth the deep and secret things”
(Daniel’s testimony in Chapter ii).

“The secret of the LORD is with them that fear Him; and He
will show them his covenant” (Psalm xxv, 14).

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Our Lord is baptized on the Day of Atonement which was October 5th A.D. 29. He spends the following Seven Days with John the Baptist. The Forty Days' Temptation of our Lord from October 12th to November 21st A.D. 29. He commences His Ministry when Thirty Bible Years of age, on the Sabbath, November 26th A.D. 29. Two disciples abide with Him that day.

Our Lord's Public Testimony opens in Jerusalem at the Passover on May 4th A.D. 30. He is challenged and gives the "sign" of "three days" in reference to "the temple of His body". He returns to Galilee via Samaria in the Autumn of A.D. 30. He performs the sign-miracle of John v on the Day of Atonement in A.D. 31. During "three years" our Lord finds no fruit from Israel and utters the Parable of Luke

xiii, 6–9. These three Bible years are from November 26th A.D. 29, to October 22nd A.D. 32.

The Discourse of John x uttered at the Feast of the Dedication—January 14th A.D. 33. The mysterious appearance of Moses and Elijah Forty Days before our Lord's Death. This was March 23rd A.D. 33. The Transfiguration on March 30th A.D. 33, which was 33 days before the Crucifixion on Friday May 1st. The death and resurrection of Lazarus two weeks before our Lord's and on the same week days—April 17th–20th.

Chart showing Five Calendars which were current at the time of our Lord's Death and Resurrection. Jesus and the Twelve Apostles take the Passover on Thursday, April 30th, at 6 p.m. He institutes the Memorial Supper on the night of His Betrayal. The Death of our Lord Jesus Christ on Friday, May 1st, A.D. 33, which was the 15th of Nisan by the Moon and the 14th in Israel's Calendar. Our Lord dies as the Sin-Offering of Nisan 15th.

For the Two Days—May 2nd and 3rd—while the Body of Jesus lay in the Sepulchre, God caused the Moon, by which Bible time is reckoned, to cease in its normal revolution around the earth. The Gospel statements regarding the time of our Lord's Death and Resurrection are irreconcilable apart from this deeply-concealed fact.

Our Lord is raised from the dead at Midnight on Sunday, May 3rd, and Monday, May 4th, is the day of the Resurrection. He was 57 hours (i.e. two days and nine hours) in death. His Resurrection was "on the third day" exclusively; it was "after three days" inclusively; and it was in the third night of the "three days and three nights", according to the Jonah sign. The time mystery of our Lord's death and resurrection has now been perfectly solved.

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